Intercollegiate N[illegible]er

The Christia[illegible] Socialist

The Golden Rule Agains[illegible] Rule of Gold

Entered as Second Class Matter January 21, 1907, at the Post Of[illegible] Illinois, Und[illegible] Act of March 3, 1879.

Eleventh Year No. 9 CHICAGO, ILLINOIS, MAY 1, 1914. 5c Per Copy. $1.00 Per Year

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Look Closer Home, Mr. Wi[illegible]son!

In his fight with the dictatorial spokesmen of capitalism, Wo[illegible]row Wilson is right. His vision, when it comes to foreign countries, is clear. But not so [illegible] home. On the same day that the battle of Vera Cruz was fought, a massacre of Americ[illegible] men, women and children, by Colorado militiamen, took place at Trinidad, Colorado. Women and children were burned to death by the militia under a hail of bullets from [illegible] guns and rifles, under the direct encouragement of John D. Rockefeller, Jr.

Huerta is the foe of the Mexican people. Rockefeller is the fo[illegible] of the American people, the murderer of workmen in Colorado; a traitor to the flag, and a betrayer of the constitution. Wilson has acted against Huerta. We demand that he act against Rockefeller; and to that purpose we ask that all Socialist and labor papers unite in th[illegible] adjoined protest.

To Woodrow Wilson, President of the United States:

Because four American marines were by the act of a subordinate Mexican official thrown into prison, only to be immediately released, you have demanded that the whole military power of the United States be launched against Victoriano Huerta, provisional President of Mexico; claiming that this act of a Mexican subordinate comes as the climax to a long series of insults to the American flag.

[illegible] United States, and the constitutions and laws of the several states, have repeatedly within your term of office been insulted and trampled upon by the private soldiers of great corporations, kept in defiance of law and used without mercy against the slaves of these great corporations, whenever they presumed to insist upon their rights as dwellers in the state, as citizens of the nation and as human beings.

We therefore demand that you employ your power in maintaining the law and order within the boundaries of that nation whose executive head you are; declaring as public enemies the following men, whose usurpations of power and outrages against the public dignity and honor have long since passed the bounds of patience.

John D. Rockefeller, Jr., dictator of the Colorado copper mine kingdom.

John Chase, commanding the army of bandits and thugs miscalled the national guard of Colorado.

James MacNaughton, dictator of the Michigan copper mine kingdom.

George F. Baer, dictator of the Pennsylvania coal combination.

Alston Gorman Dayton, Federal Judge of the Northern District of West Virginia, chief tool of the coal conspiracy in West Virginia.

These men are foes of the republic within its bounds; conspirators against the peace and dignity of the nation; representatives of an inhuman order which aims to reduce the free and independent American worker to the status of a peon and a slave.

We recognise that these men are but symptoms of a deep-rooted disorder, which afflicts our whole national life. But since it is your plan to proceed against individuals, we demand that you take those whose existence and tyranny most nearly affects the life and welfare of this nation; not diverting the attention of the American people to an imaginary foe outside their borders.

And we demand this action in fulfillment of your Presidential oath.

The Real Issue in Mexico---by Stephen Marion Reynolds

The Mexican constitution of 1857 is the most advanced fundamental organic law of modern times. It is very little known outside of Mexico, as it is framed with particular regard to the protection of personal rights and the property that should be personal. It was not born of nor begotten by Plutocracy. It does not give assurance that the common people may first be disinherited and then forced by law, civil or military, to give up their lives to protect the lands, mines, and property of those who have robbed God and the people by appropriating first to themselves the lands and minerals and common property of the people and then conceeding it to foreign capitalists.

Porfirio Diaz for 32 years prevented by terrible force, the operation of the Constitution of 1857. Concessions of oil, coal, timber lands, minerals of all sorts, rights of way—in fact everything—was given to the English, French, German, and American capitalists.

The people, the constitutionalists—those who could not read or write, as the capitalists sneeringly say—could feel and think, and they have never more than submitted. They have never consented to the wrongs heaped upon them in the name of law and propertied interests. Madero led a successful contest for the Constitution of '57, and the bloodiest, most cruel tyrant of modern times was driven from Mexico and the effort to restore constitutional rights and government for the Mexican people was commenced.

Huerta, pretending to be for the people, led an attack upon the forces of Madero, and Madero was cruelly assassinated, and the assasin was promptly recognized by several European powers, but not by this country.

The Mexican border has been patrolled by American troops, and the soldiers along the border quite generally understand that the war in Mexico is between the common people, the constitutionalists, against greed, power, tyranny and oppression. Americans have been protected by the soldiers of Villa, and insulted and injured by the soldiers of Huerta. Huerta has never had a government, nor has he ever represented the people of Mexico. The people of Mexico are not those who own the lands, minerals, railroads, mines, factories. The people of Mexico are quite like the people in the United States, so far as rights and property are concerned. They are those who work in the mines and shops and on the farms.

Senators Lodge and Root, Messrs. Baer, Hearst, Carnegie and Rockefeller—these are not the people. If they are, and their rights and property are in danger in Mexico, they might be permitted to enlist. Every possible effort is being made to override the position taken by President Wilson that the United States has no enmity towards the people of Mexico, and that Huerta and those who justify his methods there or here are the enemies of all humanity. The soldiers on the border know why we, the people of the United States, are about to be dragged into the Mexican slaughter house, instituted and carried on by Huerta.

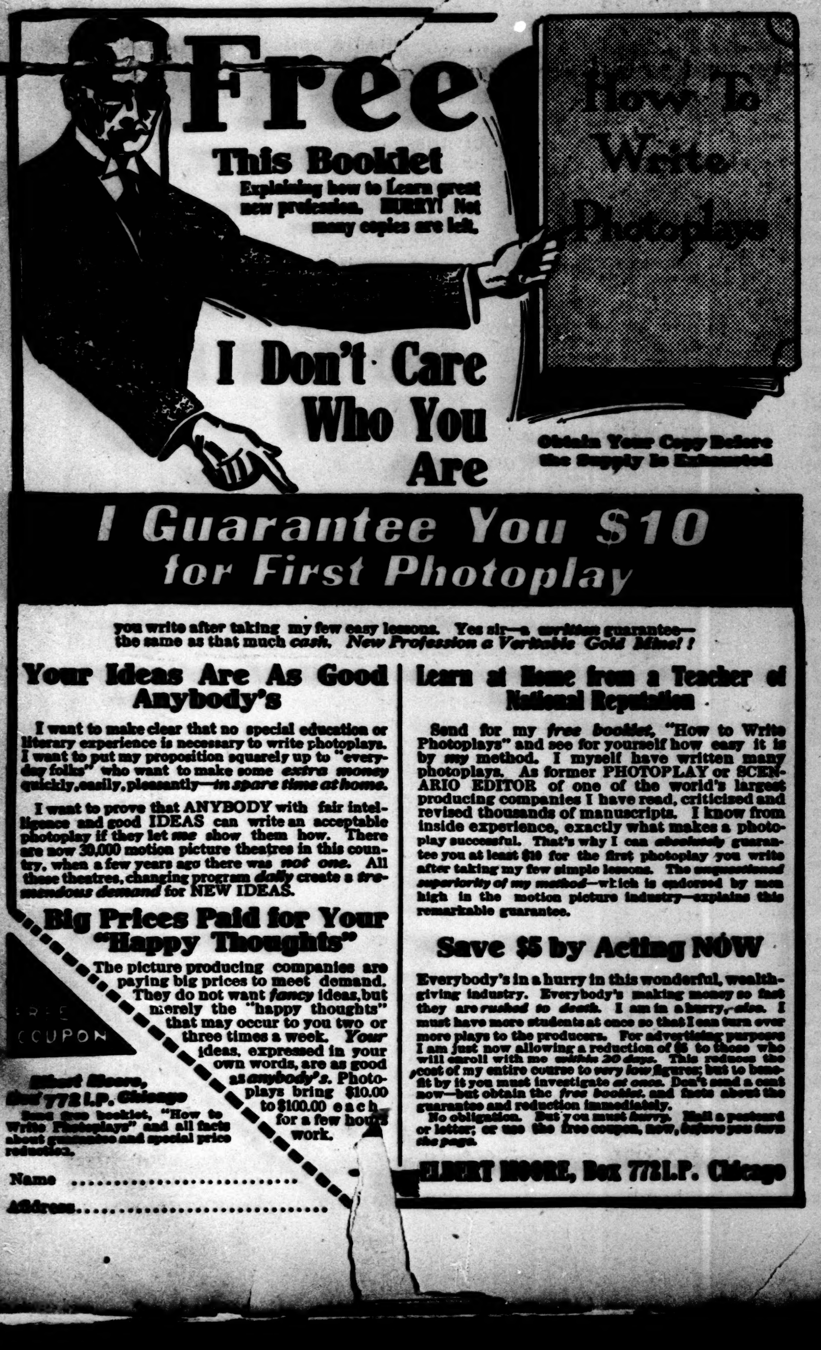
It will divert attention from the bloody places in West Virginia, Michigan, California, Massachusetts and Colorado. At Vera Cruz, April 21, 1914, four Americans and 200 Mexisans were killed and hundreds wounded, and on the same day at Trinidad, Colorado, there are 26 dead, two-thirds of them women and children; a score missing and more than a score wounded on the property of the Colorado, Fuel and Iron Co., the Rockefeller holdings. The militia drove the striking coal miners from the thin tents in which they have endured the frosts of winter.

Wilson desires it understood that we are not fighting the Mexican people, but Victoriano Huerta; and Wilson is right.

COPPER STRIKE CALLED OFF.

The strike of Michigan copper miners has been officially called off, after a referendum vote. All demands are waived, and the men will seek employment under practically the same conditions as those against which they struck. Charles H. Moyer, President of the Western Federation of Miners, has issued a statement thanking the Socialist party for its help during the strike.

Small comfort for the foes of Socialism is found in the returns from Milwaukee. The increase over the previous election was 2,000, and over the Presidential vote in 1912 the gain was 10,000. There was a decrease of 1,000 votes under the last Mayoral election. The fusion vote decreased 6,000. The 1,000 decrease is explained by the passage of a law repealing the right of foreigners to vote before "second papers" have been taken out.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TEACHING SEX HYGIENE IN THE PUBLIC SCHOOLS

By Dr. E. B. Lowry, published by Forbes & Co., Chicago.
Price 50 Cents.

The subject of teaching sex hygiene in the public schools has received much publicity of late, and opinion is greatly divided on the matter. The author of this book is certainly entitled to credence as one having authority on matters of this sort, being the author of numerous other books on this most important subject. She says:

"The first step is to educate the parents to the necessity of the proposed instruction of sex hygiene, while at the same time the teachers are being prepared. The teaching of sex hygiene in the public schools as a separate subject ever will be a mistake!

"The only safeguard is strength of will, developed by years of true education, built upon a sound character and ennobled by an ideal conception of the beauty, chivalry and the responsibility of the sex. We cannot expect the school to build such characters alone.

"Tell the young folks the truth. It will not hurt them if told in the right way. The danger lies in the foul suggestiveness to which they are exposed everywhere, and against which the best bulwarks are knowledge and character.

"In school days the boy is led by the wise teacher to see the right way of gaining the knowledge he needs. A boy will give up many bad habits if he is shown that they have a tendency to make him a weakling and prevent his physical development.

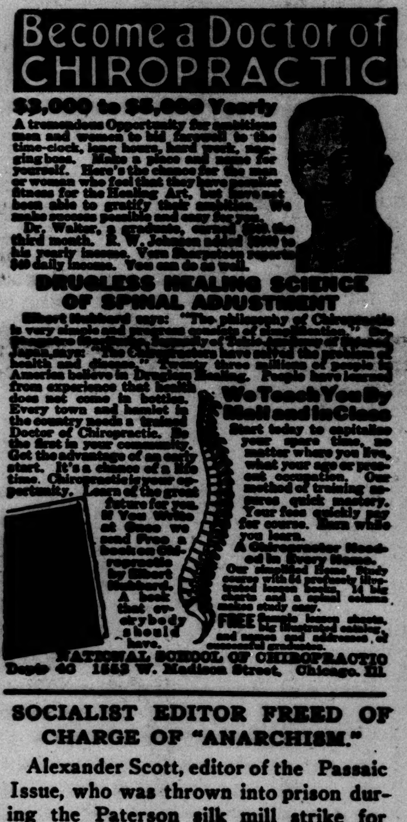
"If you want to instill into your child's mind vulgar ideas about the most sacred relations, turn him away when he begins to inquire, by saying, 'Shame, you must not talk about such things.'

"We need a department that is organized to teach men and women how to care for themselves, and produce the best quality of children. Your children are more important than stock or business."

A bill by Senator White of New York, just signed by Governor Glynn, makes compulsory assessments levied by department stores on their clerks for alleged "Mutual Benefits" a crime. This follows the exposure of the theft of such funds by employers in the Siegel-Cooper case.

Monday, April 13, the day after Easter, the State of New York put to death four of the gunmen involved in the murder of Herman Rosenthal of New York. Lieutenant Charles M. Becker, being able to command sufficient money, was given a reprieve and promised a new trial.

The Independent Labor Congress, in session in Bradford, England, April 14, instructed all Labor members of Congress to vote independently of the Liberal Party.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Dr. Walter, a graduate, earned [illegible] the third month. R. W. Johnson added [illegible] to his yearly income. [illegible] reports [illegible] daily income. You can do as well.

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SOCIALIST EDITOR FREED OF CHARGE OF "ANARCHISM."

Alexander Scott, editor of the Passaic Issue, who was thrown into prison during the Paterson silk mill strike for describing Chief Bimson of Paterson and his men as "anarchists", has just been declared innocent of any offense by the Supreme Court of New Jersey. In an opinion handed down April 20 Justice Kalish severely criticised Judge Klenert of the lower court for entertaining the complaint against Scott.

The statute under which Scott was imprisoned was that passed immediately after the assassination of President McKinley, and declared as public enemies those who are opposed to "any and all forms of government." Scott published an editorial in which he described the excessive brutality of the police of Paterson, and said that they were the real anarchists, and that the workers of Paterson should rid themselves of these anarchists by electing a government of their own. The Supreme Court says that while Scott may have "used ill-chosen language" he was within his constitutional rights.

Frederick Sumner Boyd and Patrick Quinlan are still under sentence for somewhat similar offenses. What bearing the decision will have on their cases is not known, although it is probable that their release is imminent.

The decision was not given until after the election in Paterson of April 7.

The Christian Socialist

The Golden Rule Against the Rule of Gold

St. Paul, The Revolutionist

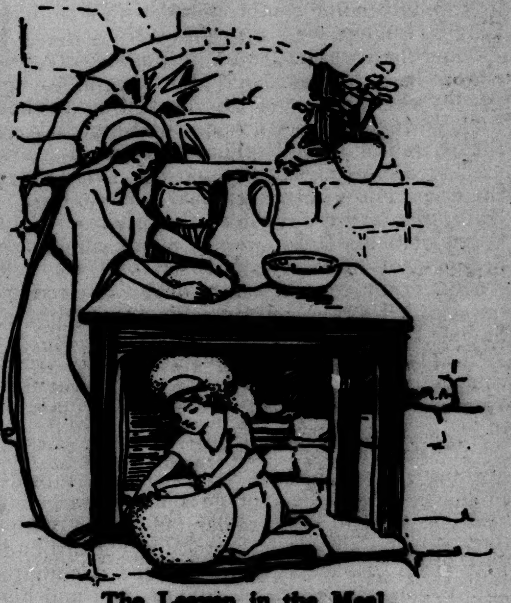
By Irwin Tucker

Illustrated by Dorothy O'Reilly Aniol.

Illustrated by Ann O. Coles.

Almost as many books have been written to prove that Paul of Tarsus was reactionary as to prove that Jesus of Nazareth was a revolutionist. Many questions have poured into this office, for instance, regarding Bouck White's "Call of the Carpenter," whose language regarding the Apostle to the Gentiles is much stronger than it is polite. Now the "Call of the Carpenter" is undoubtedly an epoch-making book. But this argument is designed to prove that its arraignment of Paul of Tarsus is a monstrous calumny.

Bakounin called Marx a reactionary and a foe to progress, and the Anarchists of the present day call the Socialists by the same opprobrious name, for precisely the same reasons that Bouck White and other intellectuals call Paul a betrayer of the Gospel. For Paul knew that a conviction was mightier than the sword; that a tremendous idea is the real "dynamite of God"; and he bade slaves not to waste their time assassinating their masters and thus purchasing crucifixion for themselves and their whole class, but to "agitate, educate, organize" and to build up the international union which was to take over the government of the world. He demanded the boycott of the Roman courts and the relief of the members of the union by one another, instead of by the largess of the Roman provincial. His letters were all incidental to the work of organizing. The whole tragic story of his miscomprehension by the overwise is because so few people have the intelligence to understand that a real man changes as he grows older. And Paul of Tarsus was a real man; Bouck White and his kin to the contrary notwithstanding.



The Leaven in the Meal.

Jesus began his preaching with the gentle doctrine of gradual evolution of the coming kingdom. He taught that the great change would come by slow degrees. He had when a child seen the leaven working in the meal, in the bowl beside the kitchen table whereon Mary, preparing their simple supper, worked and sang the Cradle-song of Jesus, the Magnificat. "He hath put down the mighty from their seat; he hath exalted the humble and meek," sang Mary, in that strange Hebrew idiom which puts the past for the present, and the future for the imperfect, so that a prophecy appears as a thing accomplished. And Jesus the boy looked at the yeast working in the meal, and said, "Even so shall the Kingdom of God appear."

It should be, he taught, as the seed in the earth, which sprouts gradually, one knows not how, until the green leaf appear; and then it grows on, first the leaf, then the ear, then the full corn in the ear. It should be even as the mustard seed, which begins with the smallest possible size, but grows and increases until it is a tree. The gospel should spread by degrees, and peacefully. So Jesus in his early days.

And then the ruling powers began to combine against him. The Sanhedrim sent a committee from Jerusalem to spy upon him and report all his sayings and doings. He was threatened; he was called "possessed of a devil"; he was called "Samaritan." And as the opposition grew, and it became evident that his Gospel would have a fight for its life, his parables and teachings grew more and more revolutionary. He prophesied the coming of the Kingdom of God with the sword, when the wicked husbandmen should be slain; he told how the heavens should split, and the Son of Man come in clouds with glory; and how the eagles should be gathered to the carcass; and how the stars of heaven and the powers therein should be shaken. He began to be "apocalyptic"; which means that he talked the Social Revolution in the language the people knew from their favorite popular romances—the Apocalypses of the seers.

Now it was at this stage that Jesus was killed; and it was at this stage that Paul began. The poetry of Jesus, he—like a Rabbin—took literally. At first he taught that the change would come with a splitting asunder of the clouds; with the sound of a trumpet, and a mighty shout; that the graves should be opened ,and the dead arise and the kingdoms be overthrown. Time went on, and this did not happen. He began to understand; and his last letters are full of peaceful evolution—telling how we shall all in due time, by slow growth, arrive at the measure of the stature of the fullness of Christ, and the body be redeemed as the end for which the whole creation groans and travails together in pain.

Now, Paul was a college-bred man. He spoke the jargon of the schools; just as Bouck White speaks with the charming lisp of Harvard. For the first part of his career he was addressing men schooled in his own philosophy, that of the Rabbins. His dialect and his method of logic are utterly different from our own. His methods of thought are different from ours. Paul himself ran about the streets of the Greek-Asiatic seaport town of Tarsus, learned tent-making, and studied the Torah like other boys of his age. When the time came for him to choose a career, he decided to be a lawyer, and went to Jerusalem to study. His attainments, both in Greek and Hebrew, were high. And when he became convinced of the truth of the message of Jesus, he began to try and spread it among his former associates and kind.

The University of Athens

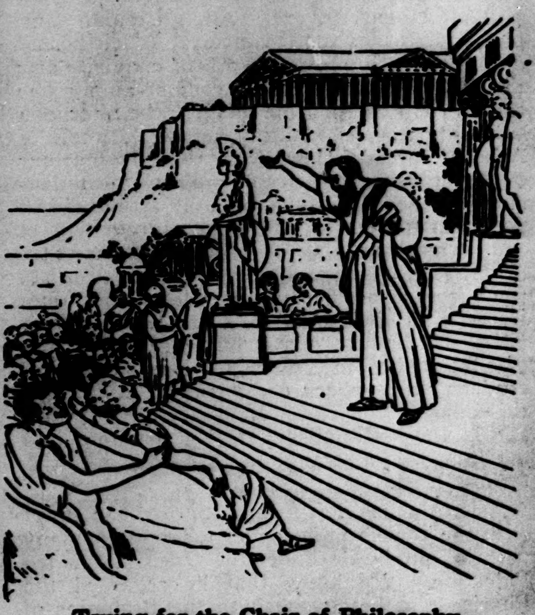
Let us begin with that famous scene on Mars Hill, when Paul stood before the scoffing culture of Athens to expound his doctrine. That event marked the turning point of his life. It marked the definite end of his lurking ambition for a university career, and the definite beginning of his work of proletarian organization as the aim and burden of his life.

For what really happened on Mars Hill was that Paul of Tarsus tried for a position as professor of Philosophy at the Municipal University of Athens, and was rejected with ridicule.

Greek cities specialized on their schools. Athens was the most famous of them all for her philosophical courses. In the groves of the Academy, Socrates, Plato and Aristotle had talked and questioned, Zeno had moved along the painted Stoa; before them Democritus had founded his materialist interpretation of history which was overlaid later by the clever idealism of Plato. This host of mighty names drew to Athens learners and would-be teachers from all lands. The Areopagus was the place where the successful teacher collected around himself those who cared to listen, and discoursed with them on the deep things of heaven and earth and the waters under the earth.

The Municipality of Athens selected certain of these candidates as teachers, making them small grants of—as we would say—rooms and board, and allowing them the right to instruct the youth of Athens and of the intellectual world in this sacred place. The rooms and board were modest indeed; a daily allowance of figs and barley, perhaps, and a cot in some public building. All the money that was offered by grateful pupils they might receive. The state gave nothing but the opportunity, and the bare necessities of life.

In his previous journeys Paul had been subjected to every conceivable barbarity and torture. He had been cast out of Antioch of Pisidia, stoned at Iconium, stoned apparently to death at Lystra, scourged and fettered at Philippi, chased out of Thessalonica, hurried bv night out of Berea. The synagogues of the Jews had apparently closed themselves to him.



Trying for the Chair of Philosophy.

Whenever he went to a synagogue, a deputation preceded him or else arrived soon after warning the orthodox against allowing him the freedom of the pulpit. Now here was an opportunity to reach the whole intellectual world with his message. If he could secure a philosopher's chair at Athens, the Mind of the World, then all the youths from all lands would flock around him; he could reach those who were intellectually keen; those who were to become the statesmen and rulers of the world. Cæsar had studied at Athens, so had Cicero, so had the emperors. No young Roman was educated, without a course at Athens. Could he only reach the young Romans at their most fomative period, who could tell what might not be accomplished for the spread of the Gospel! He was himself a Roman citizen; what more natural than that Romans should send their sons to a philosopher who was one of them? It was much the same idea as that which the Intercollegiate Socialist Society has today.

As Luke Tells the Story.

Luke, himself a Greek, records the disheartening result of Paul's attempt as follows:

"Now while Paul waited for them (Silvanus and Timotheus) at Athens, his spirit was provoked within him as he beheld the city full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the Agora every day with them that met him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, "What is this amateur seed-picker trying to say?" Others, "He seemeth to be a setter forth of foreign gods"; because he preached Jesus and Resurrection (in Greek, Yesoun kai Anastasin). And they took hold of him, and brought him to the Areopagus, saying, "May we know what this new teaching is, which is spoken by thee? For thou bringest certain strange things to our ears; we would know therefore what these things mean." (Now all the Athenians and the strangers sojourning there had leisure for nothing else but either to tell or to hear some new thing.)

And Paul stood in the midst of the Areopagus, and said:

"Ye men of Athens, I perceive that in all things ye are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription "To the Unknown God." What therefore ye worship in ignorance, this I set forth unto you."

Then Paul began his famous apologia. It is a masterly outline which Luke has preserved for us. Paul's speech must have consumed hours, for the Athenians had much leisure, and Paul, as we know, was no Laconic; one recorded speech of his took nearly all night, so that one Eutyches, being weary even unto death, fell out of the window and broke his neck. Apparently so long as he dealt with the commonplaces of philosophy, such as are outlined in the first half of the speech, the listeners and critics gave respectful attention.

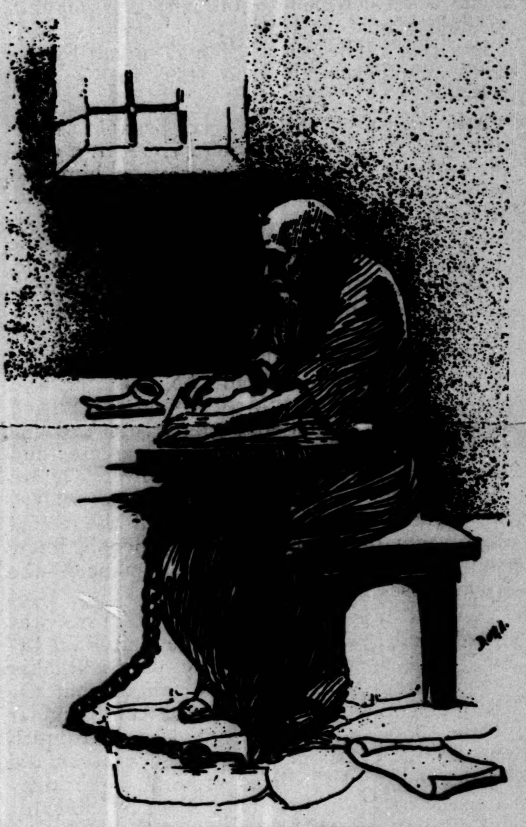
It is a fascinating scene to picture; the great Hill of Athens, covered with glistening temples and shrines to all conceivable deities and divinities, each shrine a work of exquisite art; the odor of incense drifting about among the carven roofs and marble images; the afternoon sunlight, perhaps, slanting across the roofs of Athens, spread below, with the gay murmur of the light-hearted city coming up to the listeners on the hill; groups of gayly-attired Greek youths strolling to and fro; philosophers in somber garb arguing or jesting with their students; an occasional filleted white-robed priest fresh from a sacrifice, or about to perform one; jesters and wits; sellers of sacrifices with their geese and lambs, goats, bullocks, or shrines of silver and gold; and in the midst a ring of student philosophers, comfortably lounging on the marble benches or gracefully draped across the well-polished rocks, listening half mockingly to a strange fanatic from the mysterious East.

Aristotle has left record of his encounter with the Jewish philosopher when in company with his pupil Alexander the Great, he visited Palestine. We know that he regarded the Pharisees as being one with the Brahmins of India. Their constant washings, their fear of pollution from the unclean mob, their constant mutterings of uncouth prayers, their phylacteries and prayer-shawls, impressed him much. All the Greeks regarded the Jews as a strange fanatic race, with magic power, and a barbarous philosophy that commanded attention; though no Greek had it in his power to give long-continued respect to anything.

Here then, was a little Brahmin who spoke the best of Greek, who claimed a Roman name with his Roman citizenship, and who had a philosophy which it was amusing to try and comprehend. We know that Paul spoke impetuously, from the fact that it was impossible for his stenographer to keep up with him when dictating his letters; hence their jumbled condition today. We know how earnest he was; we know that his nervous affliction—whether epilepsy or malaria—showed itself in his body. And we can conjure up before ourselves the picture of the little humpback, near half-bald, and long beard, clad in a dark philosopher's mantle, trembling in his earnestness, sweating perhaps with the intensity of his feeling, pouring forth his eloquence to a crowd of half-mocking Epicurean and Stoic quibblers, on the heights of the Areopagus.

But when Paul came to the substance of his message, the audience dissolved in a gale of laughter.

" * * * But now God commandeth men that they should all everywhere repent; inasmuch as he hath appointed a day in which he will judge the world in righteousness in a man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead!"



An Ambassador in Chains.

Paul's voice, trembling in earnestness, was drowned here. "Now when they heard of the resurrection of the dead, some mocked; but others said, "We will hear thee yet again concerning this matter." Thus Paul went out from among them * * * . After these things he departed from Athens, and came to Corinth."

Paul's rejection by the intellectuals was decisive and complete. The suave reply, "We will hear thee again of this matter," was like the foreman's reply to a seeker for work, "I'll take your name and address, and let you know." Paul knew that he had lost; the mockery of the crowd had decided that.

Founds a Proletarian Church

So he went to Corinth. Corinth was not a city of intellectuals. It was the transshipping point across the Isthmus, where freight was taken across to the Athenian gulf by land. It was a busy, bustling, commercial town, filled with all the lewd wickedness that the fertility of Greek degenerates could invent. At Corinth, Paul became a wage-worker. With Aquila and Priscilla he opened a little shop for manufacturing tents, going to the synagogue on Sabbath and joining in the Bible-class discussions. When the Jews there rejected him—as usual—he shook out his raiment upon them and started a little proletarian synagogue of his own in the house of Titus Justus, next door to the Jewish synagogue. He stayed there for eighteen months—his longest sojourn in any place yet. He had abandoned his intellectualism; as he wrote afterwards to the Corinthians:

"And I, brethren, when I came unto you, came not with excellency of reason or of wisdom, proclaiming the mystery of God; for I determined not to know anything among you, save Jesus Christ and him crucified."

He had had enough of subtlety at Athens.

The result of his attempts was that he gathered around him a working-class congregation. "For behold your calling, brethren; that not many wise after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world that he might put to shame them that are wise; and God chose the weak things of the world that he might put to shame the things that are strong, and the base things of the world, and the things that are despised, did God choose; yea, and nonentities, that he might bring to naught the things that are; that no flesh should glory before God."

From then on, Paul went to the workers as one of themselves. He labored at his trade, and refused to accept any money for himself. He was an international organizer; his letters were purely incidental to the work of organizing. All his writings were directed to organizations which he had founded, and which he was struggling desperately to keep from tearing themselves asunder with disputes concerning small points.

It is only when we refuse to consider Paul as primarily an organizer that we fall afoul of his "chop-logic." It is only when we look for finedrawn philosophy as the object of his existence that we accuse him of perverting the Gospel.

Somewhat Like Marx.

There is a parallel in much of this to the life of Karl Marx. We know that he tried hard for a professorship in the University of Bonn, and that although he did succeed in getting a degree of Ph.D. from the University of Jena, the appointment of a reactionary Minister of Education and the publication of a radical criticism of the Gospels by his friend Bruno Bauer destroyed his hopes. He could no longer dream of instructing the youth of the gilded German aristocracy in the principles of social economics. Then he tried journalism. Making a mark for a while, he was exiled before he had succeeded in doing much more than attracting attention. In London, in his direst poverty, he received a letter from Bismarck's secretary, offering him the position of correspondent on economics for the imperial organ, the Staats Anzeiger. But he rejected it, although in the bitterest straits for money, lest he should become compromised with a capitalist government.

Then the International Workingmen's Association was formed; and Marx began to be. It was as organizer of this terrible body that the governments of Europe feared him; not as the writer of letters. Those letters of Marx are indeed offensively dogmatic. If one takes them apart from Marx's actual work in organizing, they are as foolish as the letters of Paul apart from his International. Talk about the dryness of theological disputes! Friedrich Engels, after Marx's death, defied the economists of his day to reply to this poser without having read Marx's third volume:

"Explain how an equal average rate of profit can and must come about, not only without a violation of the law of value, but by means of it."

"Justification by faith or by works" has nothing on that, when it comes to misty incomprehensibility to the average mind. A man who seeks to explain or to understand Marx without knowing the social economic background of his day, is acknowledged to be a chump. But a man who seeks to explain Paul and his writings without the knowledge of his background is called a theologian. Paul understood quite well the word of Jesus, "My kingdom is not out of this order." He set about organizing an international union of prole-

(Continued of Page 12)

Socialism in the Colleges---by Harry W. Laidler, Organizing Secretary I. S. S.

Seven years ago Jack London, first president of the Intercollegiate Socialist Society of America, in delivering a series of lectures in the great Universities of this country, charged the American college student with being "asleep in the midst of the awful facts of poverty—asleep in the greatest revolution that the world had seen." At that time but little interest was evinced among the collegians of the country in such fundamental social problems as Socialism. It was this indifference which led to the formation of the Intercollegiate Socialist Society, formed to "promote an intelligent interest in Socialism among college men and women" in America.

The society met with immediate response, and during the last few years has arranged directly or indirectly hundreds of lectures on Socialism and allied subjects before college groups; has distributed tens of thousands of leaflets on Socialism to inquiring collegians; has organized scores of study chapters in the large universities of the country; and has been the means of presenting an intelligent idea of industrial democracy to hosts of young men and women in our colleges and universities.

The society now possesses about 60 chapters in American colleges and some 12 alumni chapters in centers of population. The undergraduate organizations hold study meetings at which regular text books or courses in Socialism are followed. besides arranging large public meetings addressed by representative Socialists. A few years ago the Yale society for the study of Socialism could hardly collect a corporal's guard to listen to a talk on this problem. During the last year or so this society has arranged the largest meetings ever held by any undergraduate organization in this university, and is now looked upon as one of the greatest thought-stimulating influences that has entered the university life for many years. Debates between Socialists and non-Socialists have been particularly successful. At the last debate, William English Walling, a prominent Socialist, discussed "Social Reform versus Socialism" with Professor Henry C. Emery, formerly head of the Tariff Commission of the United States, and now head of the Department of Economics at Yale University. The great hall of the university was crowded to overflowing and hundreds were denied admittance.

The Socialist sentiment at the university of Michigan was so strong a couple of years ago that the governor of the state, calling a special session of the Legislature, declared that one of his reasons for this action was the growing social discontent in the state, as witnessed by the fact that at the University of Michigan a Socialist candidate for the presidency obtained a larger vote than Wm. H. Taft, then president of the United States.

The alumni chapters have grown strong in the past few years. The largest graduate organization is found in New York, with a membership of nearly 350. Besides public and study meetings, the New York chapter has begun some constructive committee work with the teachers, legal, press, research and other committees.

The work of the society is directed from the central office, 105 W. 40th street, New York City, where an active office force is constantly employed. Here great Carnegie Hall meetings are arranged for educational and financial purposes; the quarterly magazine, **The Intercollegiate Socialist**, is published; literature is distributed, letters are answered, and speakers scheduled to different parts of the country. An Executive Committee of twenty meets every two weeks for the purpose of directing the policy of the society. This committee consists of:

J. G. Phelps Stokes, president.
Mrs. Florence Kelley, first vice-president.
Ernest Poole, second vice-president.
Morris Hillquit, treasurer.
Leroy Scott, secretary.
Harry W. Laidler, organizing secretary.
Miss Alice Kuebler, executive secretary.
Miss M. G. Batchelder.
Miss Jessie W. Hughan.
Nicholas Kelley.
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Prof. Vida D. Scudder.
H. D. Sedgwick.
Upton Sinclair.
Miss Helen Phelps Stokes.
Wm. English Walling.
Bouck White.

The particular feature of the last year has been the publication of the quarterly, which bids fair to be a potent factor in stimulating interest among the educated men and women of America. We have also started the formation of district organizations. The country is so vast and the schools so numerous—there being between 1,300 and 1,400 regular and professional colleges in the United States, with a student population of 250,000—that it will soon be necessary to establish a number of sectional committees to take charge of the work in various parts of the country.

The society finds that it can do its best work by confining itself more to the study of Socialism than to political propaganda, and admits to membership collegians of various political and economic faiths, who are earnestly desirous of obtaining "light, more light" on the real meaning of Socialism. About one-half of the members of the undergraduate chapters are Socialists, and about one-half non-Socialists. The active officers are, for the most part, Socialists, and the Socialists in the alumni chapters constitute a majority.

There are also student movements in Great Britain, France, Germany and Austria. At the time of the next International Socialist Convention in Vienna a conference is being arranged for the students interested in Socialism in the various nations of the world.

It is our ardent hope that as a result of this gathering the students of the world may be found firmly united in a movement whose aim it is to present to their fellow collegians a worthy social vision, and to align them with the forces that are moving ever forward toward a genuine democracy, a genuine brotherhood.

The Rising Tide of Red---by Caro Lloyd

In the wreckage and confusion of our transition period, humanity is kept from heartbreak by a vision. The backward glance over the history of the race shows that our course is unvaryingly upward. This we now know. Science with its theory of evolution, history, written and pre-historic, have opened the doors of the past, revealed to us what we were and are, until the vision of what we are to be inspires us no longer as a faith but as a certainty. Our boundless possibilities, for which we can now consciously work, begin to fill us with a new passion. The fog which hid the path is to burn away under the sun of a new day; men are going to lift up their downcast eyes and press eagerly forward to their high calling as purposeful creators of a new race and a new earth.

This work has already begun, and if we close our senses to the groans and horrors around us, we can already hear the beat of dancing feet, see the faces of men radiant over happy tasks, and behold nature never before so beautiful since for the first time it shines upon a world that is in tune. The white-robed angels of which we used to dream as in heaven somewhere beyond the summer clouds are to come true here in New York, Illinois, even in Colorado, West Virginia and Michigan. Our new cities of the people are to have "pearly gates" and streets of gold, and "the nations of them which are saved" are to walk in them. The dreams of the past which have been woven into a religion are now to stand the test of science, to be removed from faith and rest in proof and fact.

This great passion for the creation of a new world is being generated in the labor movement. That upward impulse which has kept the race ever mounting an ascending spiral is now pushing its way by means of the aspirations of the disinherited. The pulse, the beating heart of the new crusade for justice and righteousness is not in the church, but in the brotherhoods and international unions and the Socialist organization of the working class.

The church has for centuries had the precepts for redemption in its keeping, but only in the labor movement is there an organization capable of carrying these into practice on the large social scale which alone can suffice to save the world today. This anomaly of the strongest current toward social righteousness originating outside the very organization which has righteousness for its aim, is a source of wonder and confusion. Yet the reason seems simple. Upon the workers lies the burden of injustice, among them, therefore, by natural process, is arising the cure.

Thus, while the church, through its inspiration to individual souls, lends helpers to the great cause, it does not as an organization lead, nor can it. It worships Him who said: "Come unto me all ye that labor and are heavy laden and I will give you rest," but it is the Socialist movement which is organized to carry this out. For the workers themselves are "acquainted with grief." It is the labor movement which will make a kingdom where the millions of tired child workers will be suffered to come and be comforted. Christ put heart into the lowly telling them that all men were children of one father. But the lowly ones today do not come to the church to hear about the brotherhood of man. Their own organizations are practicing it; they already have a banner, the red flag of Socialism, and are rallying under it a brotherhood of all races. "Peace on earth," the church sings and preaches, but the Socialist movement applies it and when general war looms, as it did recently in Europe, calls a special international congress and makes actual the "peace on earth." Above all in the war in industry, the church is powerless to achieve industrial peace. The golden rule is a precious treasure which the church has guarded for us through the ages, but the Socialist hosts are now going forth to make its working universally practicable in a co-operative commonwealth.

Those devoted souls in the church who see the harmony between its precepts and the aims of the labor movement sometimes conclude that the church can be the agent of deliverance. They are in haste to unite the two and to apply the old religious terminology and form to the young movement. But it is so great and momentous a movement that it will generate its own terms and not borrow the old which trail along with them the memories of an era of injustice. These devoted members of the church and the labor movement should have the patient heart to wait and the clear head to see that under whatever guise the beloved spirit of goodness will live on. Whether the church as an organization will survive the social transformation which the revolution is to bring about is a question for the future to answer.

It is in the material world that the labor movement is beginning its work, for there is the seat of the wrong to be righted. But it knows well that this is only the beginning. Slowly, mightily it moves on to a consciousness of the spiritual glory of its mission.

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VIOLENCE AND THE LABOR MOVEMENT

A story of epic intensity is unfolded in the new book by Robert Hunter, "Violence and the Labor Movement," just published by the MacMillan Company at $1.50 net. In his preface the author makes direct reference to the preaching and alleged practice of the revolutionary unionism which is achieving wide attention in this country now. The purpose of the book is to back up the contention of Morris Hillquit that every resort to law breaking and violence is both ethically unjustifiable and tactically suicidal.

The book is in two divisions: Terrorism in Western Europe and Struggles with Violence. The first division deals with the Anarchists who centered around Michel Bakounin, and their doctrines. The second division tells of the struggle between Marx and Bakounin for control of the International, of the methods resorted to in desperation by the ruling class as their legal power wanes under the rise of democracy and of the visions of victory of the world-wide Socialist movement as the peaceful, scientific methods of Marx, now adopted by the whole proletarian battleline, forge their triumphs, slow but sure.

It was truly inevitable, as Hunter in his first chapter shows, that the cruel, pitiless, unyielding Russian government, by its savage brutality, its murderous oppression, its satanic infamy, compelled the rise of the terrible theories of Bakounin and the Anarchists.

Bakounin worshipped Satan, the arch-enemy, and the essence of his creed was "Destruction." Satan was the eternal rebel, the first free-thinker and emancipator of the worlds. In the statutes of his secret organization he insists that "principles, programs and rules are not nearly so important as that the persons who put them into practice shall have the devil in them." Bakounin proclaimed that he was an atheist, but at the same time made the king of devils his God.

"It is essential to destroy everything," he said; "all states, all churches, with all their institutions and laws of religion, politics, jurisprudence, finance, police, universities, economics and society." All through life Bakounin clung to this immense idea of destruction, "terrible, total, inexorable and universal," for only after such a wholesale destruction, he claimed, can anarchy, that is to say, the complete manifestation of unchained popular life, develop sire for destruction, he maintained, is at the same time a creative desire.

Bakounin was a mass of contraliberty, equality and justice. The dedictions. An atheist, he worshipped Satan; although an enemy of absolutism, his idea of Russian emancipation was that Czar Alexander should be the savior of his people; and although he fought passionately to destroy all authority and power, even the mild and moderate organization of the International, his own organization was intricate and absolute even to the point of absurdity.

Bakounin wanted to free the world through a kind of three-ring order of assassins. There should be the central council, the International Brothers, which should be the soul of the international revolt; there should be a wider executive circle, the National Brothers, composed of the heads of the movement in all nations, who were to direct the work of assassination and destruction in their own territories; and there were to be outside of them the universal band of destroyers, the International Alliance of Social Democracy, who were to accomplish all the dirty work for the plotters of the inner circles, who were to keep themselves hidden.

preme lawgiver, and wrote for each of these three orders a program of principles, a code of rules and a plan of methods all its own. He was as absolute as the founder of any religious order in laying down the rules of his order.

These stupendous plans fizzled lamentably whenever Bakounin tried to accomplish anything by means of them. Whenever he attempted to join in a direct revolt, it ended in a fiasco. Such was the revolt at Lyons, which he attempted to turn into a red carnage, but which ended in Bakounin's arrest by a policeman. Bakounin complains because the policemen, whom he had desired to annihilate with dynamite, used him brutally in all sorts of ways, jostling him about, pushing him, pinching him, twisting his arms and hands. But the crowning insult of it all was that the Father of Terrorism was politely given his revolver, while his memorandum book and his purse, containing 165 francs and some sous, was impolitely retained.

Then began the Propaganda of the Deed—a reign of assassinations and bomb outrages all over Europe. Nechayeff was the chief agent in these affairs, though Bakounin gathered around himself others almost as black in hue. Johann Most assumed the leadership in deeds of horror after the death of Bakounin. Hunter tells the story of the black Haymarket tragedy as a sample of the deeds which made anarchists.

It was always to the advantage of the repressive powers that such deeds as Bakounin advocated should be committed. Bismarck's personal organ declared again and again, "There is nothing left to be done but to provoke the Social Democrats to commit acts of despair to draw them out into the open street, and there to shoot them down." Bakounin and his kind played into the hands of Bismarck and his kind.

Then arose Marx and Engels. They raised the cry, "Come out in the open. What men have whispered in the ear, that shall be shouted from the housetops." All their doings were open, and they fought the doctrine of violence with energetic vigor. Bakounin grew jealous of the strength of the International and, becoming a member, sought to wrest control from Marx and Engels. Although he failed, he compelled them, in order to prevent Bakounin from fatally perverting the whole movement, to order its removal to New York, where it shortly after died ingloriously.

Mr. Hunter's book ends with a recital of some of the ghastly performances of "The Newer Anarchism"—the rule of thug. He shows how the growing power of the labor movement in the legislative sphere has driven the capitalist to assume the role of the anarchist, hiring mercenary bands of assassins to break the strength of its power as the old-time anarchists sent assassins to slay the crowned heads.

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If there is no center of the Fellowship at your place, and you can not immediately secure the organization of one, join the Fellowship as a "member-at-large." This will help support the work and you may later find a Fellowship formed around you.

Application Blank

ARTICLE I.—NAME

The name of this organization shall be the Christian Socialist Fellowship.

ARTICLE II.—OBJECTS

Realizing that the social message of Jesus applied in an age of machine production means Socialism, we declare the object of our Fellowship to be:

To proclaim Socialism to churches and other religious organizations; to show the necessity of Socialism to the complete triumph of Christianity; to end the class struggle by establishing industrial and political democracy, and to hasten the reign of justice and brotherhood—the Kingdom of God on earth.

ARTICLE III.—MEMBERSHIP

Section 1.—Its members shall be active and associate.

Section 2.—Its active members shall consist of those who are both Christians and Socialists, who shall agree to the objects as stated in Article II., be duly elected, be governed by the constitution and by-laws, and pay dues (15 cents per month).*

Section 3.—Its associate members shall be those who are in sympathy with the purposes of the Fellowship, and shall be duly elected. They shall have the privilege of a voice, but no vote.

Agreeing with the objects of the Christian Socialist Fellowship, I hereby apply for (active or associate) membership.

Name ....
Address ....

*Applicants are requested to pay dues six months or a year in advance, if convenient.

PORTSMOUTH PROGRESS

Comrade Harry E. Hoffman, center secretary at Portsmouth, Va., reports progress and declares they are going to start something soon. That's right. We shall be glad to hear of noble effort and substantial achievement. Portsmouth and Norfolk are parts of a great center of population with many churches, and we must stir those churches up on Socialism. "Be of good courage," comrades, and do your best.

CENTER WORKING AT ANNAPOLIS

The Annapolis Center of the Christian Socialist Fellowship meets monthly in the hall of the Chamber of Commerce. We have six active members and six associates. At each meeting a paper is read or an address delivered upon some timely social topic, and then freely discussed. We occasionally have out-of-town speakers. Topics recently discussed were:

"Impressions of Comrade Carr's Campaign in Annapolis and Baltimore."
"A Needed National Suffrage Law.".
"Personal Propagnada Work."
"Sacrifices for Socialism."

At these meetings we open with a Socialist song and prayer. Literature is distributed among the members for further distribution. The more earnest members are constantly on the "qui vive" daily to talk Socialism and awaken the thoughtful. One member recently ordered 53 subscriptions for 3 months to neighbors.

At Howard Park

The Center at Howard Park (suburban) Baltimore, Md., is a little band of three, who belong to the "Sunshine Society," and are trying to enlist the interest of the other members of that society in Socialism, which will promote universal sunshine instead of sunshine in spots. To this end they have ordered 75 three-months subscriptions to residents of Howard Park.

RICHMOND CENTER

From Richmond, Va., Aunt Kathryn writes that the center is not very active but confesses that they are distributing Socialist leaflets, lending Socialist books, getting some subscriptions to the Christian Socialist, and practicing the Socialist songs. All this is needful and helpful and lays the foundation for better work in future. Richmond Center has a large opportunity and should make its work tell upon the churches there.

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MEETINGS EVERY SUNDAY

Warren, O., Mar. 31, 1914.

We have not as much to report as we wish we had. Nevertheless, we are not standing still, and though few in number, feel very much alive. We have seven (7) members (active), and hold our meetings every Sunday afternoon. Are planning some propaganda meetings and are getting subscriptions to the Christian Socialist and selling some literature. We hope to be doing more soon.

Bessie B. St. John.

THE HOGAN-HILL CONFLICT.

Some time ago, J. Wesley Hill, the notorious Socialist "Killer" denounced Socialism and the Socialists from "rostrum and pulpit" for several days in and about Hartford, Conn., and the comrades there after failing to get him to answer questions in his own meetings, held a meeting at Socialist headquarters and Martin J. Connolly, a well known worker and Socialist candidate for Congress, repeated some of the many charges in one of J. C. Hogan's speeches covering Hill's character and court record.

The result was that the Manufacturers' and Employers' Associations of Hartford, engaged Hill to return and answer the charges in person and demanded that Connolly make good or go to jail. Local Hartford then got in touch with J. C. Hogan, who "has the goods on Hill" and it was finally agreed that Hogan and Connolly should meet Hill and his backers in a sort of public trial on condition that only 25 Socialists be admitted to the hall. The admission was by ticket only. Thus the battle was put in array with twenty-five Socialists on one side and 700 capitalists on the other. It was not a debate.

The meeting was held in Unity Hall, Hartford, on March 2nd, and excited great interest and attention throughout the city. The Hartford papers gave very elaborate accounts of the fight using both pictures and cartoons in their reports, all of which, by reason of the overwhelming force and proofs in Hogan's presentation of the case, were decidedly complimentary to the Socialists. No speakers ever had a greater victory than the Socialist champions enjoyed on this occasion and probably no man ever suffered greater defeat and humiliation than did Hill.

Hogan was the last speaker and had finished his address and was leaving the stage when Hill, badly trounced in the conflict and white with rage, followed Hogan into the anteroom and attempted to take some documents and to slug him. Hogan was rescued by a Socialist body guard that Local Hartford had appointed to protect him. The comrades are jubilant over their great victory. In moral effect the meeting simply turned out to be Hill's indictment, trial, conviction, sentence and execution.

Four weeks later, Sunday night March 29th, Hogan was again in Hartford and addressed a great Socialist mass meeting which broke all previous records in both attendance and collection. The largest opera house in the city was filled from pit to dome and 400 were turned away for lack of room. M. J. Connolly and George Spiess, Jr., also spoke at this meeting.

The full text of the charges against Hill, which may be obtained by writing to J. C. Hogan, Monroe, N. Y.

What "They" Say

REPORTS and COMMENTS

By Charles L. Breckon

NOTICE—It seems necessary to call attention to the fact that the comrades in ordering extra bundles of The Christian Socialist do not give themselves sufficient time for delivery of same. We get frequent orders for bundles either in the far eastern states or away out west, with the request that we get same to them by such and such a date. Counting from the time the letter reaches us, and the distance, the fastest trains could not get the papers through in the time desired. Remember, comrades, that papers are second class matter, and all such going out of Chicago for far distant points travel a part of their journey by "Fast Freight." Allowance must be made for this. Get your orders in early so that there will be no disappointments.

Rev. Chas. G. Girelius, Vineland, N. J., writing to Comrade Tucker, says: "I am exceedingly gratified over the good fortune that has come to The Christian Socialist, and I want to congratulate you and those associated with you in its management.

"The Christian Socialist is enlisted in a work that is going to help mightily in bringing in the democracy of God. I say 'Democracy of God' rather than 'kingdom,' for I can't help but feel that if Christ should come to earth today He would say 'Democracy.' Each age has its own appropriate figure, and kingdom is not the happiest figure now. Indeed, Christ incarnated Democracy in Himself, when He assumed the title, 'Son of Man.'

"I think Comrade Carr's heart must rejoice, now that he can see this work of his becoming established.

"You can count on me as one of the true friends of The Christian Socialist and I shall do everything in my power to help the cause. I am with you."

Rev. Robert Sutcliffe, Lebanon, Ore.: "The March 1 and March 15 numbers of The Christian Socialist, in the speech of my high school boy, are 'hummers!'"

Our Preachers' and Teachers' Fund

There are two classes of people in the public service who are of extreme importance to the successful outcome of the propaganda of universal social justice. They are those who preach and teach—the teachers and preachers.

To reach these two in the professional classes is of more importance now than any other possible avenue of result-producing effort. The children of today are largely under the mental direction of these people, particularly the teachers. These children will be men and women tomorrow. **They will think and vote tomorrow as they are led today.**

The way to secure the future for the co-operative commonwealth is to reach those who are preaching and teaching. We propose that these shall be reached. If you will join with us in this matter it will be done.

Here is the plan. Send in four names of preachers or teachers in your community and $2.00 to pay for the paper to be sent to each for one full year. For half that amount each will receive it for a period of six months, or the $2.00 can be used to reach eight people for six months each.

If you prefer, you may remit in such sums as you can spare and **we will send the paper out for one year for each 50 cents contributed to this fund.** There are thousands of such names available at this office and we have wanted to reach them.

We will publish in the columns of The Christian Socialist the list of donors to this fund, so that all will be able to note what s being done.

CHRISTENTUM UND SOZIALISMUS

(Christianity and Socialism.)

An eleven-page pamphlet setting forth the teachings of international Socialism from the standpoint of the Christian religion in the German language. Just the thing to distribute among German church people, who will be more readily appealed to by literature in their native tongue, and who are usually prejudiced against Socialism on account of the anti-religious attitude of most of the German Socialist press and literature. Price 5c apiece; 25c a dozen; $1 a hundred, prepaid; or $5 a thousand by express not prepaid.

Send orders to T. G. Evert, Hillsboro. Kans.

Have you ever reasoned with yourself what a helpful thing you are doing whenever you persuade some one to subscribe for The Christian Socialist

Sanctuary

"I will go unto the Alter of God; even unto the God of my joy and gladness."

SOME SOCIAL ASPECTS OF THE SUNDAY SCHOOL LESSONS

The Need of Wisdom

May 10—Luke 16:1-13—The Unjust Steward.

The only reason the world has an unsolved social problem is that the workers do not think. They are lacking in wisdom.

The capitalists are wise. They know their class interests. They are ever awake to protect and expand that interest. To successfully exploit the workers they fully understand the necessity of controlling the political power. Through control of the political power they can determine all statutory laws, and possess and direct application of the police and executive power. They are wiser than the sons of light—the workers.

They borrow the political power of the workers. They do this by owning things—newspapers, churches, schools—avenues of information by which they persuade the workers to cast their lot with them, when the workers' real interest lies in exactly the opposite direction.

People have always feared what they did not understand. Ignorance makes for superstition.

The one final result of education is to eliminate fear.

In this lesson Jesus makes it very plain that if the workers were at all ambitious students of their cause they would dash heroically forward and do the things that would make sure of their being the possessors of the kingdom of God on earth.

Ye cannot serve God and Mammon—there is no middle ground.

Your acts are either those of ignorance or knowledge—there is no alternative.

You may know the truth—Socialism—and the truth shall make you economically free.

The ethics of today praise the money-getter. God abominates so sordid a conception.

God is always for men—for character.

We seek justification in the sight of men—God judges the motives as evidences of the real character.

The Rich and the Poor.

May 17—Luke 16:14, 15, 19-31.—Dives and Lazarus.

Can a mere lover of money, like the Pharisee, be trusted with the finer things of life?

Does not the power of money blind the eye to great truths?

Will not the power of wealth teach the possessor to justify himself before God and man by his wealth?

Do not the poor, by the democracy of their attitude toward their fellowmen, prove the possession of the God-spirit?

Can a self-centered life really reach expansion and come to the full fruitage that ntaure demands of all its creatures?

The poor of today are demanding Justice, not charity. They want not the crumbs that fall from the tables of the rich. They are a living protest to the pauperization of the present system.

No man should have the power to give bread to another. The power to give implies the power to withhold. Social Justice would place no man's life in jeopardy ,and would make it independent of the whim of any giver.

God would have a social democracy in which there would be no rich and no poor—no Dives and no Lazarus.

Have the rich men of today acquired their wealth because of superior ability? Not so. If labor only creates wealth how can any be rich who do not labor?

If some are rich and some are poor have not the latter been robbed by the former?

Can one become rich in any other way than by robbery?

Is not the system that makes this possible at fault? Do you support such a system?

Do your prayers and your vote travel in harmony?

A LEADER OF THE FIRST INTERNATIONAL

May 1 is the feast of the Apostle St. Philip and St. James, and on this, the International Socialist festival, all the altars of Christendom are decked in red, in honor of the two followers of Jesus who shed their blood for his faith.

James, commonly called James the Less, is that "brother of the Lord" who is the author of the Epistle which goes under his name. In that portion of it which is appointed for this day, the stern apostle says:

"Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low, because as the flower of the grass he shall pass away. For the sun is no sooner risen, with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion thereof perisheth; so also shall the rich man fade away in his ways. Blessed is the man who endureth the trial; for when he is tried, he shall receive the crown which the Lord hath promised to those that love him."

How these words ring like a trumped-call! James saw the day coming closer and closer when the rich should be abolished, and the poor man should be all. He wrote at a time when the persecution which the church endured was fierce and terrible; hence he constantly exhorts the brethren to count it all joy, when they are persecuted. His hatred of the unjust rich is strong and terrible, and he thunders against them again and again.

This is the James who presided at the Council of Jerusalem, and gave sentence against the Judaizers and in favor of an international union, rather than with the strict nationalists who would have every man become a Jew before he could be a member. He was one of the first great internationalists; and he knew, and felt, the class struggle.

> Early in 1852 the fourth child, Henry, died. It was the first time that death had visited the humble home, and the blow fell upon the parents more heavily because they knew that their little one, who had sucked blood from his famished mother's breasts, was literally slain by poverty.
>
> Marx regarded "professional atheists" with ill-concealed contempt, and nothing could well be farther from the truth than to represent him as a rabid anti-religionist. He was, in fact, most tolerant of the religious beliefs and opinions of others—perhaps because of the religious belief of his parents.
>
> A materialist in his philosophy, Marx possessed an intensely spiritual nature, and underneath his intellectual materialism there was always the urge of a great spiritual passion. Many of his so-called "orthodox" followers have failed to comprehend this. In their devotion to the materialism of the philosopher they have been blind to his deeply spiritual nature. Many of these Marxists have never paused to consider the significance of the fact that Marx made it an important count in his indictment of capitalism that it involves the "spiritual degradation" of the workers. It is impossible to understand Marx without taking into account the spiritual struggles of his youth, and his lifelong devotion to Dante.
>
> John Spargo's "Life of Marx."

A SOCIALIST SERMON OUTLINE

By G. J. Huizinga, Missionary at Gudwal, India

Subject:—A Revival and its results.

Place of Scripture:—Nehemiah, 5th chapter. (Do not fail to read this chapter in connection with this outline.)

I find here the record of a great revival. There are six stages in this wonderful revival:

1. A people, politically freed, are economically oppressed.
2. They finally **ARTICULATE** their wrongs.
3. When Nehemiah hears of it he is **VERY ANGRY.**
4. The first effect of his rebuke of the guilty ones is that they are dumbfounded, "They found nothing to answer."
5. They yield reluctantly at first, but afterwards wholeheartedly making a restitution of the mortgages and the lands.
6. The result is great joy, and God is praised.

Modern Application

1. How strangely modern the old record seems to be: A people politically freed and economically enslaved. Who? Americans. Where? In America.
2. They are even now, with ever stronger accent, ARTICULATING their wrongs.
3. What about **Jehovah's "DAY of WRATH"?** A greater than Nehemiah has said, **"For the oppression of the poor, for the sighing of the needy, now will I arise saith the Lord of hosts. I will place him in the safety for which he panteth."** Surely the cry of the people has reached the ear of the "Lord of Hosts."
4. The day of Judgment has arrived and **interest** and **profit** mongers "Find nothing to answer."
5. Who can doubt that we are now in the first part of the fifth stage of a great revival as enumerated above?
6. After the **GREAT RESTORATION** has been accomplished the volume of joy and praise to God will exceed that recorded in the fifth Chapter of Nehemiah as the universal restoration will exceed this restoration. Let us all pray for such a revival.

THE ARMORY OF GOD

Sling—Stones from the Brook of Living Waters.

By E. C. Moore. Courtland, Arizona.

Psalms.

The Lord also will be a refuge for the oppressed, a refuge in time of trouble. 9-9.

The wicked in his pride doth persecute the poor; let them be taken in the device that they have imagined. For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth. He sitteth in the lurking places of the villages; in the secret places doth he murder the innocent; his eyes are privily set against the poor, He lieth in wait secretly as a lion in his den; he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net. He croucheth, and humbleth himself, that the poor may fall by his strong ones. He hath said in his heart, God hath forgotten: he hideth his face: he will never see it. 10:2-3, 8 to 11.

Ye have shamed the counsel of the poor because God is his refuge. 14:6.

The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. 37:14.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. 41:1.

He shall judge the poor of the people, he shall save the children of the needy and shall break in pieces the oppressor. 72:4.

For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. 72:12.

But as for me, my feet were almost gone; my steps had well nigh slipped, for I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain: violence covereth them as a garment. Their eyes stand out with fatness; they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression; they speak loftily. 73:2-8.

Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty. O let not the oppressed return ashamed: let the poor and needy praise [illegible]

I know that the Lord will maintain the cause of the afflicted, and the right of the poor. 140:12.

Proverbs.

To receive the instruction of wisdom, justice and judgment and equity. 1-3.

Then shalt thou understand righteousness, and judgment, and equity: yea, every good path. 2-9.

Envy thou not the oppressor, and choose none of his ways. 3:31.

He that oppresseth the poor reproacheth his maker; but he that honoreth him hath mercy on the poor. 14:31.

The poor useth intreaties; but the rich answereth roughly. 18-32.

Wealth maketh many friends; but the poor is separated from his neighbor. All the brethren of the poor do hate him; how much more do his friends go far from him? He pursueth them with words, yet they are wanting to him. 19:4-7.

The rich and poor meet together; the Lord is the maker of them all. 22:2.

The rich ruleth over the poor, and the borrower is servant to the lender. 22:7.

Rob not the poor, because he is poor; neither oppress the afflicted in the gate. For the Lord will plead their cause, and spoil the soul of those that spoil them. 22:22-23.

He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. 28:8.

The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out. 28:11. As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people. 28:15.

The righteous considereth the cause of the poor; but the wicked regardeth not to know it. 29:7. Open thy mouth, judge righteously, and plead the cause of the poor and needy. 31:9.

Ecclesiastes.

So I returned and considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressor there was power; but they had no comforter. Wherefore, I praise the dead which are already dead more than the living which are yet alive. Yea, better is he than both they which hath not yet been, who hath seen the evil work that is done under the sun. 4:13.

Surely oppression maketh a wise man mad; and a gift destroyeth the heart. There was a little city, and few men within it; and there came a great king against it and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, wisdom is better than strength; nevertheless the poor man's wisdom is dispised, and his words are not heard. 9:14-16.

WOMAN'S VIEW

WOMAN'S VIEW

THE SHOP GIRL

Two Socialist women saw a street crowd gathering. A girl had fainted. They found her unconscious surrounded by two girl friends, two men aids, a policeman and onlookers. "She is hungry," the women were told. They tried to feed her, but she only said, "Take me home! Is Annie here?" Annie was a fellow-worker of a week's acquaintance, yet her only safety against society. It was eight at night.

"She is one of the weak ones," Annie explained. "Her first day, Monday (it was now Saturday), she fainted off and on all day in the store. She needs air, and there isn't any there. She can't stand all day either. Most girls finally get used to that. But she needs to sit down. You are discharged if you do. She needs a later lunch. Her hour is ten. She asked to go at 12 instead. They said no, they needed her then, so she had none today.

"We left the store at seven. She said she felt queer, and before we had gone two blocks she fainted. I asked for water in a candy store, telling what I needed it for, but they would not give it till I said, 'I'll pay.' As we came on she fainted again. At a barber shop they took her in and called an ambulance. It took three-quarters of an hour to revive her and she fought six men in her terror as she came back to life. She didn't want to be taken to a hospital. The doctor said to her, 'Go home. Stay there. Your heart is weak. You can't do store work.' You know, she's only seventeen, has no parents, boards with strangers, has been out of work. What is a weak one to do when she's so alone?"

A man passer-by and a shopkeeper with human instinct had offered their aid. But they found progress impossible. An automobile stood waiting. They asked if it could not run her home. The chauffeur said, "Yes, gladly," but added he must first take his party where it wanted to go and get permission to use the car. Upon reflection he said, "No. I'll just come back. To ask the woman whose car this is would probably mean a long argument." Just then two women shod in white satin slippers and wrapped in satin cloaks of festive hue, stepped out to the car. Two men in evening attire were with them. They glanced carelessly at the group waiting and passed on. The car did not return.

The women called an automobile. They, with Annie and the man helper, started home with Jane, who lay semi-conscious, but reaching out for assurance that some life was near her. Annie knew the house by sight, but not number. It was on the city's outskirts. They carried the girl up five flights of stairs. The house was a worker's apartment. The family, three working girls and a younger sister and brother they kept in school. But the fainting girl was welcomed, though in debt for board. As she fainted again, the man produced the physician's medicine. It again threw her into a frenzy. A doctor was called and ordered rest.

The two women paid for the car and took the elevated home. It was then long after midnight.

The Next Day—Jane's Story

As youth had re-asserted itself in Annie, enlivening her with joy over her first automobile ride, so Jane, frail but aglow, greeted her rescuers the next day. She felt she had been part of a miracle. That anyone else ever had friends spring from the ground just because they were needed! She told her tale simply. It was this:

All week she had hoped to grow able to stand store life, as they said girls did, except the weak ones. She must! How else could she live? She had no one and nothing, this attractive girl added gravely.

The store routine was: Employes in place at 8:10 a. m., stock out at 8:20, store open at 8:30, lunch at 10 (1 hour except Saturday, then 45 minutes), store closed (for workers) at 6:15 p. m., except Saturdays, then 7. Only three-minute absences from floors were permitted. Stools there were, but not for girls to sit on, just to satisfy the law. "Sell, sell, sell," is the store refrain. "One must torment customers, or the store won't want you," the girl explained.

A ride of an hour and a half to the store, arrival at 8 a. m., not hungry at 10, ill later, off floor 11 minutes, filled with fear of discharge for this, paid at night—this was Jane's day. The pay envelope tells all. Jane dreaded to look into it. When she did she found only her $5 wage, no dismissal. Because strained by anxiety this sudden relief dazed her. She knew, too, that she was weakened by no food and over work.

She had no strength to take her home. When she fainted she felt she had not enough to live. She was aware that she fought the ambulance surgeon, for in the struggle of reawakening consciousness she thought she was dead, and that he had killed her. Over wrought nerves! Yes, the conditions upon which Nature thrives, and gives poise, are not early breakfast, long rides on the elevated in a crowd, hurried store opening in an unventilated cellar, scoldings to sell, intimidations with threat of discharge if not profitable, food at intervals of 3 or 4 hours, when not needed, and of 7 to 9 in the part of the day at which it is most needed by all human beings.

Until 15 years of age Jane went to school. Then her parents died and she went to work in a trunk shop. There she did everything. She was general attendant. She also did the banking and wrote the letters.

A customer one day offered her an office job at better pay she said. When she asked for how long, afraid to lose what she had for anything she might not keep, he said he had orders for six months, and it did not matter that she was neither a stenographer nor typist.

She went. She learned to write by watching a friend. But her rate was never more than 235 letters in five minutes. That number in three was, she said, the minimum standard speed for a trained typist. "Of course," she remarked, "I am an expert nothing. I just have to do and learn as I can." Six weeks ended the man's orders and she was out of work. The people with whom her parents left her when they died refused to keep her when she lost her job.

A week with no support was followed by the basement clerkship in a 5 and 10c store at $5 a week. Three dollars of this goes for board, 60c for car fare. $1.40 is left for lunch, clothes and life. Even the cheerfulness of youth could not make her financial future seem possible to her, for she owed $3 for back board and found of her $5 wage, $2 gone after her fainting. She had been looking forward to a dance that cost 25c. Now even that could not be compassed. As she contemplated her life, to her there was no solution.

Jane is, of course, a case, but she is also a girl, as are all the other cases, too.

A physician of wealth who was asked by a relative of his to examine this ailing girl's heart responded: "Don't send her."

"Well," remarked a woman, "let him sit on his velvet cushions and tend her exploiters."

When rebuked for bitterness, she added, "As you will. A spade is a spade, and that is in humanity whatever his profession." A medical institution for which the people pay was then sought for this child of the people.

Women sympathetic with her need and feeling some responsibility toward the growing generation of their time, paid her debt, replenished her wardrobe and found her an abode nearer her work. They were aware they are only raising her head again to the surface, instead of standing aside as the wave of commercialism engulfed her. Inadequate as such aid is it seemed somewhat less so than wringing of hands and ejaculating, "Too bad—sorry indeed—parents should have lived"—and, of course, not themselves been unemployed.

But some say, "This is only relief, not revolution, the Socialists' creed." It is commonly heard that Socialists do not believe in helping the needy; whereas, in practice few others seem to possess the power even to see those in need. For others the streets teem with only unworthy poor and the so-called rich. Only the Socialist always realizes that all in need are worthy of aid, simply by virtue of their need, and according to it. The morgue, the potter's field, the disease-infested tenement, the squalid street, the Socialist sees as the "just desert" of none, hardly even of the exploiter of his fellow human beings.

None know better than Socialists the futility of seeking for any prompt and effective relief through those that advocate relief as a cure-all for the devastation which exploitation spreads over the land. Belief, as a substitute for justice, always has "Investigation" as a twin. Those that hold this view cannot see hunger. At least they cannot be sure enough that they do, to give at once.

An organized relief agency has just been reported as expending $211,000 in a year; $110,000 for salaries, $101,000 for relief. Socialists help all to live that they can, but they do so just to be human. Jane's need, like all others they know, is not chance aid that lasts only so long as it will, but the complete and permanent overthrow of exploitation. This Socialists see and seek in the **annihilation of capitalism**, not as a theory only, but as a **fact to be accomplished.** Then only will shop girls and all others be released from slavery.

Only such as feel that those really live who struggle to right life, can see a silver lining to the cloud that hangs over the youth of this age. Jane's fate may at best be dark, for life, as it is now, dooms her to an unequal, uneven, unfair struggle. Organization with her fellow-workers is her only hope. It means, she hears, discharge if known. But it need not if women, the patrons of stores, claim at least this freedom for their sisters that toil. Even should women fail in such support, the growth of spirit among workers will reach these girls. In it lies their sorely needed self-protection.

How soon will all women refuse a bargain that includes a girl's health or happiness?

NO HARD FEELIN'S

We desire to apologize to the Miami Valley Socialist of Dayton, Ohio, for having referred to that fiery little publication as the "Miami Valley Sentinel." The mistake was not such a bad one, for that hard-hitting weekly really is The Sentinel of the Miami Valley, crying aloud in the wilderness to level the hills and fill the valleys and to make straight the paths for the coming of the Kingdom of the Just.

Yes, but Whom Will They Hit?

Commissioner Joseph E. Davies of the Bureau of Corporations, in his annual report, says that the trusts are about to fall of their own weight.

Present Day Forces

By Jessie Wallace Hughan, Ph. D.

Author of "American Socialism of the Present Day," etc.

Until a few years ago the Socialist speaker needed to trouble himself very little as to social classifications. Labor on the one hand, and capital on the other, with a vanishing middle class between—these constituted the great line-up, and like the old revivalist, the Socialist had only to say, "Choose ye this day!"

The field has become complicated, however, Instead of the two capitalist parties making common cause against the worker, they have struck off a third great party, the Progressive, and both this last and the Wilson Democracy are fighting valiantly for reforms that have long figured as Socialist immediate demands. Moreover, the workers themselves appear to be using their new class consciousness, not for solidarity but for division, opposing economic to political action and syndicalism to Socialism.

The old style Marxian—and the type may not be wholly extinct—had a short and easy way to dispose of such complexities; crying "bad faith" on the one hand and "heresy" on the other, he would have gone on his straight and narrow way. Certain broad-minded moderns, however, of whom Mr. Wm. E. Walling is perhaps an extreme case, seem to have been shaken clear from their moorings by these new developments.

Making the Progressive movement, which includes Wilson as well as Roosevelt, the political expression of the small capitalists and syndicalism that of the unskilled proletariat, Mr. Walling foretells three distinct phases of the social revolution. The first, upon which we are now entering, is state capitalism, the rule of the Progressives or small capitalists; the second will be state Socialism, the triumph of the laborists or skilled workers; the third and last is to be Socialism proper, the control of society by the unskilled masses. To a Socialist, the conclusion seems inevitable and disheartening—since our immediate demands are destined to be carried by the self-interest of the middle class, and since only after two revolutionary stages can Socialism hope for a government expressing the entire working class, then why strive at present for an independent political organization? Our immediate reforms may be obtained through Progressivism, our proletarian action through syndicalism—and thus we find some of our brilliant younger Socialists halting between LaFollette and Haywood.

Why Is a Progressive?

It is true, however, that the Progressive movement is chiefly the expression of the middle class or small capitalists. Insofar as it works for the regulation of trusts, for the benefit of the small producer, or for the ideals of "Jeffersonian Democracy," the lowered tariff and the single tax, Progressivism may indeed be counted as the last stand of the middle class; yet to the Socialist who is still a Marxian these measures appear only as clearing the ground for working class collectivism. The permanent and constructive part of the Progressive program is the new attitude toward labor, evinced by plans for the minimum wage, prevention of child labor and infant mortality, insurance against and the eventual abolition of unemployment. Mr. Walling ascribes this new attitude solely to the recognition that efficient labor is a valuable asset, that the child crop is worth 700 millions and might be preserved at a cost of twenty dollars per head.

Yet, even aside from the fact that such saving cannot take effect until the present generation has disappeared, it seems to redound not to the advantage, but rather to the disadvantage of the small employer. Is the yeoman farmer in any special need of the children of the industrial proletariat? or has the sweatshop employer yet experienced any difficulty in obtaining them? Moreover, if the unemployment evil should be remedied, would not the small employer be the first to suffer? The trust magnate may be above the fear of strikes, but small manufacturers of the Post and Parry following are not likely to work very ardently for the abolition of unemployment and therefore of "scab" labor. The class-consciousness with which Mr. Walling credits the small capitalist appears to be rather incredibly far-sighted and self-sacrificing.

After state capitalism, according to Mr. Walling, we are to have state Socialism, the rule of the skilled laborers, intellectual and otherwise. This class he tells us, owing to the fact that having incomes of $1,000 or more, they will be able to train their children for competitive government positions, have and will keep for a long time an interest opposed to the great mass of the unskilled proletariat. Here, it seems to the present writer, that Mr. Walling is both creating a sub-class on the unscientific basis of income, and also crediting that class with an improbable degree of self-consciousness.

False Division Created

The two Marxian classes of exploiters and exploited indeed exist, and their interests must continue opposed, because by definition one takes what the other produces. The intellectual laborer, however, does not take what the manual worker produces, nor does the skilled rob the unskilled. The fact that the former suffer less from exploitation may indeed make them slower to see their class alignment and to risk all in revolution; but they are in no sense a burden upon the unskilled and gain nothing from their subjection. The recognition of the solidarity of labor is hindered by ignorance and local complexities; the actual solidarity depends not upon arbitrary income distinctions, but upon the great fact of the existence of profits.

The Idealistic Factor

It seems to the writer that Mr. Walling has lost sight of this most salient point of Socialism in his too-strong insistence upon another Marxian doctrine, that of economic determinism. Even Marx and Engels acknowledged the existence of powerful secondary forces of an idealistic nature, and Socialists are recognizing them more and more frankly. It is seldom, indeed, that idealism drives groups of men against their own economic interest, but there are many fields of economic indifference where religion, good nature and æsthetic feeling may have free play. We may say that economic determinism prescribes certain limits beyond which the idealism of unheroic characters cannot go, but that self—or class—interest is far from constituting the initiative for all our actions. While it was economic determinism that encouraged the English land owner to support the industrial ten-hour bill, it was not necessarily economic interest that prompted Marx and the reformers to agitate for this bill. It is rare, again, that an importer favors a high tariff on his own specialty, but he may work vigorously and unselfishly for pasteurized milk in the tenements, Bibles for the Hottentots, or education among the mountain whites. Few of us are self-sacrificing, but most of us are becoming in an increasing degree humantarian. It is this larger spirit of good will that is responsible for a large proportion of Progressive, laborite, and —timidly be it said—of Socialist activity. While the bulk of capitalists on the one hand and laborers on the other are forced through competition to fight for their own interest, there is still a growing quantity of free altruism in the air, working by its very nature for the lowest and submerged stratum of society.

The Idealistic Classes

There are special classes in the community who are more able than others to indulge the humanitarian spirit that religion, literature and art have struggled to build up in defiance of the economic urge.

These are, first, the growing multitude of public servants from President Wilson down, including the small number of sincere statesmen, ministers and teachers of secure tenure, certain physicians and scientists, many writers and artists, and the great body of social workers. Granting every sordid detail as to struggle for salaries, the facts remain that practically none of these professions are embraced for purely financial reasons, and that self-interest in all of them urges toward at least a pretense of progressiveness.

There is a second class of persons, just beginning to emerge as a political power to whom also humanitarianism is an allowable indulgence. These are—women. Except insofar as they are wage-earners, and so naturally on the proletarian side, women in general are somewhat removed from the economic struggle. The business man is usually so involved in specialization as to have little social perspective, but the middle class woman has at least the opportunity for an outlook and the possibility of non-economic action. The wealthy woman, it is true, is seldom a Socialist, for she recognizes her superior position as bound up with the general social order; but in the case of a specific reform she is not, like her husband, compelled to measure its effect upon her income. In fact, a woman may be expected frequently to work to a certain extent against her own economic interest for reforms of certain definite kinds. As Mrs. Snowden urges in her suffrage argument, women by function and environment care more for persons than property, while man as the provider is forced to look out for the latter. Accordingly, when Jane Addams urges that working girls be given a living wage and decent amusement, it seems unnecessary for Mr. Walling to provide her with a class interested argument to that effect.

A third class among whom humanitarianism may freely work is the first rank capitalists. The multi-millionaire is raised above the economic, as such. All that self-interest asks for him is power and reputation; and these may be gained without sacrifice in other than economic fields. The oil king endows colleges, the steel magnate builds libraries, the successful publisher works in the cause of international, and the wife of the railroad magnate in the cause of industrial peace.

Even if we prefer to deny to these philanthropists all altruistic spirit. Marxism does not forbid us to deny the spirit of fear. It is the great magnates, or at least their children, that have most to lose from a revolution, and Mr. Walling is perhaps a little too severe in denominating as pretense their counsels of "a sop to Cerberus," all the way from Bismarck to Beveridge. Is there not actually a serious menace to the large capitalists from organized Socialism on the one hand and unorganized anarchy on the other? Do not their advisers, the bourgeois economists, plainly see this and counsel moderation? The benevolent feudalism foretold by Mr. Ghent is indeed a possibility, and it is not a coincidence that Perkins, rather than Kirby, supported the Progressives in the last campaign.

It seems useless to deny that there are forces which, however subject to economic limitations, are yet sincerely humanitarian. Such forces are, first, the existence of large classes, including women, the greater capitalists and social workers in the broad sense, who are by environment freed from the cruder economic struggle; second, those institutions of church and education which are bound to at least formal idealism, and finally the socumulated traditions of religion, literature, art and science, among which through the ages the narrow is gradually weeded out and the universal alone suffered to survive. The old antagonism between exploiters and exploited must remain while the profit system remains, and insofar as economic determinism sets the limits, society must be ranged in two opposing camps—therefore, the Socialist party for independent political action. Insofar, however, as the forces of idealism acquire momentum, we may expect many disinterested measures enacted by the majority of the benefit of the most suffering class **because** of its suffering.

The Humanitarian Class

We need not run economic determinism to the ground, multiplying sub-classes in efforts to find a selfish reason for every human action; we need not desert our own immediate demands as bourgeois benefits, simply because we see the Progressives pushing them; we need not flee to syndicalism merely because the Socialist party must always consist of workers who are sufficiently skilled to understand their own interests. When the final line-up comes, after many reforms partly selfish, partly altruistic, partly forced by the fear of revolution, the issue will be squarely defined—between those who demand profits and those who will have profits abolished; the income classes will be lost in the great division, but the capitalist, small and large, will be on one side, the workers, skilled and unskilled on the other—and some of us look for a new and uneconomic class, the humanitarians, to be found ranged always on the side of society as a whole, and therefore without compromise on the side of labor.

ST. PAUL THE REVOLUTIONIST.

(Continued from Page 4)

tarians—the fiasco at Athens had warned him that Intellectuals could hardly be relied on—upon the only basis that could have been used at that time; that of an international religion. There was no ground on which any theory of social evolution could be intelligibly explained. The cardinal points in that religion, as expounded by him, were these:

1. There is but one God, of whom all men are children, and hence brothers one of another.

2. Salvation—victory over the evil order—is achieved not through the complying with ritual laws (works of the law) but by "faith"; by which he meant the suffusing of the soul of the individual with the sense of oneness with God and consequently with all his fellowmen, and a strong passion to accomplish the works of God.

3. Jesus of Nazareth, the Anointed, is the means whereby this possibility of union with God and all other men has been made known to us. The death of Jesus opened up the way for a clean slate; all old laws and ordinances have been done away and are without effect; the thing now before us is to unite in one fellowship, separate from and opposed to the ruling order (the world) until the cataclysm shall take place which shall abolish the old order and bring in the new: Those who die before this cataclysm takes place shall not lose their share in it, but shall come to life again.

4. Between now and the occurrence of this cataclysm (commonly called among us today the social revolution) the thing to do is organize and convert; strengthen the bonds of fellowship and faith, "building up in love," so that when the time comes we shall be in a position to take over the world and judge rulers and kings.

Meanwhile, Paul was not eager to tear down all that had been built up. He was no Bakouninist—"Destruction" was not his idea. He gave credit to Roman rule for what things it had accomplished; exactly as the Communist manifesto gives credit to capitalism, in the highest terms, for the good it has accomplished A runaway slave was sent back to his master —yes, but with a letter which made the master receive the slave, no longer as a slave, but a brother.

Paul, in prison, an " ambassador in chains," kept up his organizing until the day he was executed—as a revolutionist.

Few Socialists have a good word for St. Paul. But that is because Paul has been misrepresented almost as much as Jesus has, and the champions of Jesus seem to think it necessary to throw mud at Paul.

Being a Socialist, one does not admit special pleading. Paul needs no apologies; only comprehension. And this is a plea for comprehension of one of the greatest organizers, and one of the sincerest, most forceful, and most gloriously unhappy men, that the world has known.

MEETINGS AT JACKSONVILLE.

Fifteen Hundred People Hear Comrade Carr Proclaim the Socialist Gospel—New Center Formed.

The meetings conducted by Comrades Mr. and Mrs. Carr at Jacksonville, Florida, illustrate and emphasize once more the wisdom of the Christian Socialist Fellowship plan of seeking to preach socialism in the churches. Rev. Dr. Hobson, pastor of the First Baptist Church, having read the Christian Socialist and therefore knowing of Comrade Carr's work, cheerfully invited Mr. Carr to preach on socialism in his pulpit on Sunday night and gave such generous announcements of the address from his pulpit and in the public press, that the large church was packed—auditorium, gallery and lecture rooms, with chairs in the aisles. The audience was estimated at 1,500 Comrade Carr gave one of his regular Socialist lectures, straight out, burning, clear and convincing. After it was over many crowded around him for congratulations and inquiries.

Dr. Hobson made such a deep impression upon the ministers' association, with his report of this meeting that the association voted a special meeting to hear Comrade Carr. This special ministers' meeting, with the address and discussion, lasted from 10:30 a. m. till 1 p. m. The general sentiment being that the church must be awakened to the awful social conditions and the vital importance of social change.

These two meetings, with the large audience Sunday night and the stirring, melting discussion with the preachers, were worth more to the cause of socialism, the cause of humanity, and the cause of the real Christ, than a dozen smaller and less impressive socialist meetings, and their influence will carry far and long.

As a result of the good work on Sunday night the Baptist official board, after full discussion, granted to Comrade Carr the use of the church for four week nights for the purpose of holding Socialist meetings and of organizing the Christian Socialist Fellowship. These week night meetings were not so largely attended, of course, but they did great good. Comrade Carr also spoke on Easter Sunday at Central Labor Hall to an enthusiastic audience; before several hundred colored students in the Bethel Academy, being urgently invited to return; at the Ebenezer M. E. Church (colored), had a council with some of the colored preachers and laymen on another occasion which promises to result in a colored center of the C. S. F. in Jacksonville.

Mrs. Carr worked earnestly to make all these meetings a success and to organize the Fellowship. She also delivered addresses under the auspices of the Highway branch of the Party, at the city mission hall in Jacksonville, and at Floral Bluff M. E. Church.

Fine Center Formed.

The Jacksonville center of the C. S. F. starts out with twenty-three members, most of them extra live ones, which is the largest charter membership, we believe, with which any fellowship center ever started.

Prof. I. C. Baldwin, a teacher and prominent worker in the splendid Y. M. C. A. here, is president; Miss E. D. Woodruff, editor of "New Life" and a prominent church worker, is secretary; F. M. Rice, one of our most active and loyal comrades, is treasurer; Comrades McClelland and Porter, two of the oldest and most prominent party workers, are also on the executive committee, and Mrs. Hull, daughter of Thos. Hickling, one of the aged veterans of the Florida Socialist movement, is pianist.

And, on the whole, we rather think that some of the older Fellowship centers will have to hustle more earnestly than they have been doing or this lusty young center at the "Gateway of the Land of Flowers" will surpass their activity and achievements.

Get busy, comrades of the Fellowship, all along the line.

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"Socialism and the Wilson Regime—Another Viewpoint," by W. L. Stoddard.

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A number of inquiries have come to the office of The Christian Socialist of late as to whether we will still honor the old club rate of $1.50 for one year's subscription to The Christian Socialist and the International Socialist Review. To all such inquirers we say "Yes." Send in your club subscriptions. By thus joining them together you will save 50 cents.

LIFE OF KARL MARX

One of the most comprehensive books issued by the Socialist press in the past decade is John Spargo's "Life of Karl Marx." The reading of this book will do more to give a clear and concise understanding of the Socialist philosophy than any other one book. It is a beautiful and tender revealing of the personal life of Marx and his mental struggle to unravel the world's economic enigma. The volume is handsomely illustrated, thoroughly dependable in its statement of fact, and typographically a work of art. You will understand Marxian Socialism if you read this book. The volume sells for $2.70 postpaid. Send us $5.00 for five yearly sub cards or ten six months' and we will mail the book to your address as a premium. There are not many of these excellent books left and first come will be first served.

A good comrade declares that, if a fund were raised to send The Christian Socialist to every preacher in the United States for one year, it would result in the co-operative commonwealth in twenty-four months. Read about our preachers and teachers' fund in another column, and join in the raising of a fund that makes steam as it goes.

A BOOK WORTH READING

NEVER-TOLD TALES

By WILLIAM J. ROBINSON, M. D.

The best volume of its kind ever written, frank, straightforward from the shoulder. Contains a serious warning for all people, and especially for those about to enter upon the responsibilities of marriage.

A copy of this book should go into every home and many a heartache would be avoided.

Dr. Robinson's method of presenting the enlightening truth about sexual matters is unique, and his wide experience enables him to speak with authority.

Here is what the American Journal of Clinical Medicine said about this book:

> It enters into certain phases of life which are usually talked about (if at all) with bated breath, since they are taboo in "good society." This book has a very definite purpose: that is, to bring home with the utmost power the devastation that has been and is being wrought by ignorance of the diseases and disasters peculiar to the sex relation. It is a book which every physician should read and own, and which he may well place in the hands of the many who need it—the young men (yes, and the young women) entering the sex life, about to be married, and their fathers and mothers. In the first review that appeared in these pages we called it a terrible book. It is terrible in its revelations, but it will save from just such horrors as those depicted if it is read.—American Journal of Clinical Medicine.

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The Christian Socialist

5457 Drexel Ave., Chicago, Ill.

The United States Public Health Service has detailed a corps of surgeons to investigate sanitary conditions in the garment shops of New York, under the Joint Board of Sanitary Control.

On Friday, April 17, Michael P. Mahoney, a Bowery derelict, fired at John Purroy Mitchell, mayor of New York. The bullet went through the jaw of corporation attorney Polk. Mahoney was mentally deranged from unemployment and want.

A HOME AND AN INCOME

Comrade: Have you felt the desire to own land, to get back to the soil? Are you ready to buy land that will make you independent if you can do so for a few dollars monthly? A small farm that will produce as much as a big grain farm; one in a mild climate where you can make a delightful home or can have a good income from it if you live elsewhere. Do not class this with land schemes of speculators. I have nothing of my own to sell, but I have a plan to submit to you that will enable you to realize your wish and not be disappointed. You cannot do better than I can do for you. I have a straight out proposition to help you while you help me. Please do not write if you are not in earnest, but if you are I want an opportunity to explain to you. Address

BROWN, 921 W. Okmulgee st.,
Muskogee, Oklahoma.

NOTES ON THE NEWS.

Ford Wants to Know

Henry Ford, the Detroit Automobile manufacturer, has appointed investigators to see that his employees live according to Ford's own ideas of how they ought. Married men who keep boarders will be discharged. So will single men who live in such rooming houses as Ford does not like.

Aid for New York Jobless

On April 8 Governor Glynn of New York signed a bill providing an Unemployment Bureau division in the State Department of Labor. Among the provisions of the bill is one which provides that job seekers will not be disqualified for refusing to work where a strike is on.

Pinchot Running for Senate

Gifford Pinchot has accepted the nomination for Senator from Pennsylvania on the Progressive ticket. He will run upon a decidedly radical platform.

No Liquor for Navy Officers

The Secretary of the Navy has issued an order that officers shall observe in their quarters the same temperance rule which has been enforced among the men, prohibiting the presence of intoxicating liquor in any form. This abolishes the "wine messes", heretofore a disgrace to the navy and a menace to its efficiency.

BOYCOTT AND THE LABOR STRUGGLE. By Harry W. Laidler. John Lane Company.

Harry W. Laidler, secretary of the International Socialist Society, is a member of the New York bar. This, his first published work, is a survey of the history of the use of the boycott, especially in the United States, and a plea for its legalization.

The history of the legal evolution of this method of class warfare keeps pace with the history of the growing strength of the labor movement. In 1806, in the Philadelphia Cordwainer's case, Recorder Levy declared, quoting an English judge, that a combination of workmen to maintain one another, carrying a particular object, whether true or false, is criminal, and eight workmen who had agreed to ask a raise in wages were fined for the offense against public welfare. Since that time strikes have won their way to recognition as legal, although many judges still live in the atmosphere of the eighteenth century. The boycott is, however, still branded as a criminal conspiracy by many of the highest courts, as the history of the Bucks Stove and Range case, involving the sentencing for contempt of court of Gompers, Mitchell and Morrison, and also that of the Danbury Hatters case, will show.

Laidler gives an account of the activity of the National Association of Manufacturers and their connection with anti-boycott legislation ,and in contrasting the decisions of the courts on the business methods employed by capital with the economic methods employed by labor, illustrates strikingly the class prejudice of the average judge. No one suffers more from this method of treatment than William H. Taft, whose notoriously anti-labor decisions are given at some length, together with the sometimes extraordinary reasoning by which he supports them.

If Labor is deprived of this strong weapon what will be its recourse? is asked in the last chapter. If the boycott is declared illegal, this will simply mean that its practice will be secret, says the author, reviewing the answers received from the many laboring men with whom he had corresponded on the question. Others think that the growing use of the union label and trade union co-operatives will supply the need, while a great many see the resort to political action as the final and imperatively necessary recourse of the labor unions.

A summary of cases involving the legality of the boycott is given in the appendix. The book is invaluable to any one desiring to follow the legal aspects of the labor movement.

Old Trinity Refuses Bequest

Trinity Church, New York, has refused to accept a $150,000 bequest from Henry M. Gescheidt. The fund was to be for the establishment of a bread line, in which every loaf was to be embossed with the name of the founder. By this refusal, the gift is divided among several New York institutions, where, Dr. Manning says, it will do more good than if spent by the church.

"Gains 22 Pounds In 23 Days"

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"I was all run down to the very bottom," writes F. Gagnon. "I had to quit work I was so weak. Now, thanks to Sargol, I look like a new man. I gained 22 pounds in 23 days."

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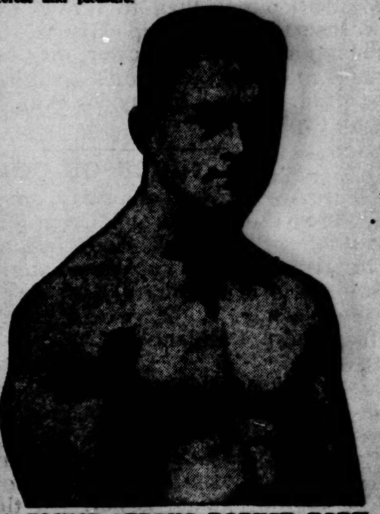

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SOCIALIST VOTE SURPRISES IN BURLINGTON ELECTION.

Socialists came within 224 votes of winning the mayoralty of Burlington, Iowa, in the election of Monday, March 30. The winner, W. C. Cross, received 2,809 votes; the Socialist received 2,585. Two city councilmen were elected. The near success of the party took every one by surprise. Old party papers are busy trying to explain it in every way except that the people of Burlington are beginning to see through the crookedness of old party methods.

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That's the money you should get this year. I mean it. I want County Sales Managers quick, men or women who believe in the square deal, who will go into partnership with me. No experience needed. My Folding Bath Tub has taken the country by storm. Solves the bathing problem. No plumbing, no water works required. Full length bath in any room. Folds in small roll, handy as an umbrella. I tell you it's great! GREAT! Rivals $100 bath room. Now listen! I want YOU to handle your county. I'll furnish demonstrating tub on liberal plan. I'm positive—absolutely certain—you can get bigger money in a week with me than you ever made in a month before—I KNOW IT!

YOU!
YES YOU
CAN GET IT

Two Sales a Day—$300 a Month

That's what you should get—every month. Needed in every home, badly wanted, eagerly bought. Modern bathing facilities for all the people. Take the orders right and left. Quick sales, immense profits. Look at these men. Smith, Ohio, got [illegible] orders first week; [illegible], Wis., [illegible] profit first month; Newton, California, [illegible] three days. You should do as well. 2 SALES A DAY MEANS $300 A MONTH. The work is very easy, pleasant, permanent, fascinating. It means a business of your own.

Demonstrating Tub Furnished

Little capital needed. I grant credit—Help you out—Back you up—Don't doubt—Don't hesitate—Don't hold back—You cannot lose. My other men are building houses, bank accounts, so can you. Act quick. SEND NO MONEY. Just name on penny post card for free tub offer. Hustle!

H. S. Robinson
President
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Canada: Walkerville, Ont.

Editorial Page

WHY THE CONSTITUTIONALISTS PROTEST.

To the Mexicans, the United States Government is known chiefly as the organized executive committee back of American exploiters. It is the foreign capitalists—English, French and German as well as American—whom Villa and Carranza are fighting. If Huerta is dethroned only that American domination may come, the whole fight is lost. It is more important at this juncture to keep this foreign domination out than to throw out Huerta, because they can whip Huerta, but if this country once gets in power, they believe their cause to be lost. Wilson's assurances are not believed, because to any Mexican, a "gringo" is an exploiter.

THE TRUCE OF GOD

The American Commission on the World Conference on Faith and Order has issued a call for a "Truce of God," asking that all Christian Churches cultivate fraternity among themselves in preparation for the great conference which is to seek to view fairly the great questions dividing Christian bodies today.

It is evident that the old divisions are disappearing, and that a new one is arising. The question on which religious bodies divide is no longer Pope against Bible or Faith against Works, or Homoousios against Homoiousios; it is Capital against Labor. In this country we have seen Romanist and Wesleyan join forces against Socialism. We have a letter written by the Roman Catholic Bishop of London, Ontario, to Father Phelan of the Western Watchman, saying that the Roman Catholic Church has one million dollars to fight Socialism, and that it could not be better used than by hiring Protestant ministers to preach against Socialism in places where a Roman priest would be received with suspicion.

The old issues have lost their savor; but the new one grows ever more sharp and keen. The controversies of all the centuries, from Nicea to Savoy, are dead now. There is just one question before the Christian bodies of this hour. It is this:

"Choose you this day whom you will serve; God, or Mammon?"

In this war a truce is treason. Let us heal false issues, forget past controversies, and come down to the real peril of this hour. Labor stands today battling for the redemption of the world. Will you or will you not take the side of Labor? Beware lest you come tardily to the fray.

"Curse ye Meroz, saith the angel of the Lord; curse ye bitterly the inhabitants thereof, because they came not forth to the help of the Lord, to the help of the Lord against the mighty!"

THE MONUMENT OF MARX.

May 5, 1914, is the thirty-first anniversary of the death of Karl Marx. The simple stone erected at his grave in Highgate Cemetery, London, is not his monument. That is the world-wide Socialist movement, which today is built on solid, strong and enduring foundations because of the work of his scientific mind and indomitable energy.

"Das Kapital," Marx's best-known claim to abiding renown, was hammered out in the fires of fierce conflict and bitter strife. Hence, like a good Damascus blade seven times heated and seven times re-forged, its temper is unbreakable. When Marx began his life-work of organization, the Socialist movement was visionary, Utopian, wild-eyed. Mutterings here and there, mad and hopeless conflicts now and again, masses of disorganized fanatics hurtling themselves in utter planlessness against the bulwarks of entrenched power, were the sum of it all. Poets, prophets, dreamers, there were in plenty. They knew that there was evil, but not how it could be overcome. They sought to fight pitiless power with its own weapons, and were slain thereby.

Marx was not a proletarian, but an intellectual. He held the degree of Doctor of Philosophy from the University of Jena. He never did a day's work of manual labor. In the time of his deepest poverty, when he and his small family were evicted from tenement after tenement until they reached almost the lowest slum of London, he sought a position as a railroad clerk, but was rejected because his handwriting was so bad.

But his tremendous intellectual equipment was devoted to discovering why there was a proletariat, and why they should be in misery Like a physician who studies a patient, himself too much in pain to analyze his disease, Marx explained to the suffering world of labor the cause of their agony.

A scientist dealing with material things must be, so far as that science is concerned, a materialist. He must study things as they happen, not as he conceives they ought to happen. His theory must be formed upon the observed sequence of events; he must be ready to alter the theory to conform to the facts.

Such was Marx. He fought equally Bakunin and Mazzini; the one animated by blind fury, desiring to erect Destruction as a religion, and the devil as God, counseling wholesale assassination and purposeless violence; the other devoutly religious, but desiring to base the proletarian movement on unreal idealism, ignoring the motives which actually move the world. Marx rid the movement of hatred as he rid it of sentimentality. He made it a thing as scientific as the surgeon's treatment of the writhing sufferer; the surgeon knowing that either personal affection or personal wrath will unnerve his hands and destroy the patient.

THE COPPER STRIKE ENDS.

A referendum of the Michigan copper strikers has resulted in a vote to return to work. The strike was called July 23, 1913. It was brought to a termination by the announcement by the companies that on May 1 general evictions from the company houses of all strikers would take place.

By these months of struggle the workers have gained the eight-hour work-day, gained an increase in wages, and gained the important concession that one day every week will be set apart for the hearing of grievances. They have not gained recognition of the union, nor have they specifically gained the abolition of the one-man drill, known as the "widow-maker."

By no stretch of reasoning can this termination of the strike be called a defeat. In spite of the terrible atrocities committed against the strikers by mercenary bands of lawless thugs, they have kept cool and held together. The fact that the labor movement of the country is too exhausted financially to back them further compelled the armistice. "Recognition of the union," while a vital point, may well be waived in view of what the miners have gained.

Charles H. Moyer and the Western Federation of Miners are to be congratulated for their handling of the strike, and for its termination.

THE HEROIC HOUSE.

Hats off! Silence!

On Friday, April 19, shortly after noon, the House of Representatives by a vote of 237 to 95, decided that hereafter the government shall pay them their actual traveling expenses in getting to and from their homes, instead of the 20 cents a mile flat which has hitherto been their portion.

Of all the perquisites of being a congressman, the mileage grab has up to now been the fattest. Especially if one were sufficiently lucky to come from the ends of the country, did the recess mean a comfortable swelling in the pocketbook. A Californian, traveling 3,000 miles, at 20 cents a mile, got 20x3,000 cents—well, figure it out for yourself. But the House expropriated itself therefrom, and not only that, but——

The House on the same day turned down a proposition to increase the salaries of their secretaries from $1,500 to $1,800 a year.

Not content with this, they increased the appropriation for the children's bureau from $25,000 to $165,000 a year. The chairman of the committee on appropriations protested against this raise, but was emphatically silenced. At which the Children's Bureau nearly fainted in surprise.

The bill yet has to face the Senate. But what has happened to the House? The country has been protesting against this grab for a generation. The House at last heard. Patriotism in its last and extremest form—separation of one's self from a large section of the payroll—dominates our Congressmen.

Heroes! It almost killed us with the shock, but we salute you!

POUR L'AMOUR DE MICHEL!

In the current number of The Intercollegiate Socialist magazine, Henry C. Emery, Professor of Political Economy at Yale University has a 1,500 word article entitled "Some Objections to Socialism." In truth, it really would be difficult to compact into one article a greater number of extraordinary misstatements, both regarding Socialism and regarding the situation of the hour.

Professor Emery assumes that the cornerstone of Socialism is the theory of the collapse of anarchistic competition through increasing concentration of capital, the disappearance of the middle class, the increasing misery and exploitation of the proletariat, the mad struggle for markets, and the increasing intensity of commercial crises, which, he explains, can never happen. Economic determinism and the theory of class struggle form a mere background for this; one may hold both of these and not be a Socialist, or one may be a Socialist and not hold these doctrines, he contends; and to prove it, informs us that he "goes the Socialist one better" in believing that the class struggle can never be abolished.

But the crucial attack on Socialism is, he says, analytical and empirical. The analytical method "shows that the labor theory of value falls as soon as relative degrees of skill are recognized." Gracious us! Suppose Professor Emery reads Das Kapital, just once, to discover what Marx taught.

Again: "The 'standard of life" is only one factor determining wages, and taken by itself, neglects the demand side of the equation entirely." Can you beat the solemn wisdom of that? "Taken by itself"—of course it neglects the question of demand, and every other question as well. But who "takes it by itself?" Certainly not Marx; certainly not the Socialists: certainly no intelligent or informed student of economics. "Taken by itself," it excludes everything else; therefore scientific Socialism is bankrupt. It was at this point that the expression which heads this article came into play.

But it is when the dear Professor describes the present situation that he most scintillates. "The present assignment of labor to different fields is at least automatic: and so are its rewards. Every Socialist scheme to give freedom of choice in the field of industry, or by centralized action to satisfy the great majority with their relative rewards, breaks down utterly."

We should be pleased to have the Professor speak to a mass meeting of the 3,000,000 unemployed and explain to them how "labor is automatically assigned to different fields" under the present system, how the great majority are kept "satisfied with their relative rewards" at the present time, and most especially how "production is automatically adjusted to the demands of consumption." We should like to know this; because a tremendous majority of the people of the United States are under the impression that it isn't so.

It is hardly proper, in an Intercollegiate Number, to speak so rudely to a collegiate instructor; but we do think that Yale ought to apologize for its professor of political economy.

The Intercollegiate Socialist is to be congratulated on the article. If that is a sample of the brains opposed to us victory is not far in the offing.

THE MILWAUKEE ELECTION—SPRING, 1914.

By Horace B. Walmsley.

To the millions Socialists in our country, the Milwaukee brethren send greeting, and the message that all is well. When the Milwaukee Socialists four years ago carried the County and City, it was a PLURALITY—not a MAJORITY. We showed then that we had more votes than any other ONE party. And that we would hold the City and County permanently—unless ALL the old parties in the County COMBINED against us. So BIG BUSINESS gave the order for the two groups of its mercenaries (Democrats and Republicans) to take down the old signs—and to merge in one Army of Anti-Socialists, under the false title "NON-PARTISANS".

This combination had enough votes to beat the Socialists—and only one thing could prevent its driving them out of office and keeping them out. And that was the effect of Socialism and its propaganda, and performance in office—upon these voters in this combination. If these voters stood stanch for BIG BUSINESS—the Socialists would have to come out of office and STAY OUT.

The first trial of strength was two years ago when Mayor Seidel was defeated for re-election, Bading, the Anti-Socialist, getting 43,000 votes to Seidel's 30,000 (round numbers). Thus we had our work cut out for us. Here were 13,000 voters, enough of whom we either had to convert or else to satisfy by our performance in office, so that they would not take the trouble to vote AGAINST US. Otherwise out we all had to go—for good. But next time (that fall) — BIG BUSINESS'S 13,000 line did not stand unbroken at any point, and especially District Attorney Zabel went through it like the Swiss Arnold Winkelreid through the Austrian spears—and though defeated, ran ahead of his ticket, so that a change of 600 votes would have elected him.

The next battle was the one just fought. The City Attorney has a four year term, and Hoan therefore stood for his first re-election this time. And he wiped the 13,000 clear out, and was re-elected by a small but safe majority. That is, a Socialist has been City Attorney of Milwaukee for four years and a MAJORITY of the voters now put him in for FOUR YEARS MORE. This office is, of course, the most important of all. It is the city's inner citadel. BIG BUSINESS cannot "get by", with any great coup—so long as this office is for the People, and that is why a MAJORITY of the voters of Milwaukee want a Socialist in that office.

But there is more. A MAJORITY of the voters of the City wanted ALLDRIDGE, a Socialist, one of the Aldermen-at-large, to remain in the City Council, and they re-elected HIM. He is a machinist, and has served with credit in the Legislature. He has a fine presence, and the reputation of being the best debater in the Council. And exactly as the People wanted a Socialist on guard in the City Attorney's office to protect their interests in the courts—so they wanted a Socialist like Alldridge on the floor of the Council—competent to lead the Debate for the people there, against the moves of BIG BUSINESS.

As to Hoan and Alldridge then, the 13,000 "Anti-Socialist" majority was safely overcome. Now what did Seidel do to Bading, as to this 13,000 lead that Bading used to have? The two of them, that time, got 73,000 votes (round numbers). This time 65,000. The other time Seidel got 41 per cent of all the votes cast. This time he got a fraction over 44 and one half per cent of all the votes cast. This is enough for Mayor Bading. He has already officially announced that he will not run again.

Seidel will run again.

And all over the city, in the local sub-divisions, our candidates made like inroads in the vote. Thus, Melms, the County Organizer (that is Chief-of-Staff) of the Socialists, ran for Alderman in a ward where the last majority against us was 560, and cut it down to 116. Heath, one of the editors of the Socialist newspaper, (The Leader)—is re-elected to the County Board. And in both that body and the City Council—the Socialist Group is strong enough to defend the County and the City against BIG BUSINESS.

Pyrrhus of Greece in the old story crossed into Italy with his army to conquer the Romans. He won a battle. And then as he went over the field and viewed his dead and wounded—he said to his attenants—"One more victory like this, and I am ruined."

BIG BUSINESS in the spring of 1914 in Milwaukee has won a Pyrrhic victory.

BOYCOTT BASEBALL TO AID BREAD STRIKE.

A boycott on the Federal League's Brooklyn team has been called by union bakers of that city. The Brooklyn Federals are owned by Robert B. Ward, who is at this time engaged in a conflict with the bakers over the question of the union shop. Ward is one of the members of the so-called "Non-Union Bread Trust."

The Brooklyn bakers are following the course of the Brooklyn Federal League team, and in cities where they are scheduled to play, are paying for display advertisements, in such papers as will accept, urging all union men of all trades to join in the boycott. It is not directed against the Federal League in general, but only against the Brooklyn team, and only so long as Ward remains the owner.

So far as known, this is the first attempt to boycott a baseball team becaue of a labor dispute. It lends an added interest to the work on the legal aspects of the boycott, discussed in this issue by Harry W. Laidler.

CHICAGO FEDERATION CONDEMNS INTERVENTION.

On Sunday, April 19, the Chicago Federation of Labor unanimously adopted a resolution presented by Mary O'Reilly, Socialist, condemning the entry of this nation into the Mexican war tangle. The resolution sets forth that in every war it is the worker who suffers, while it is the capitalist who reaps the benefits, and that such action at this time will divert the attention of the workers from the real issues before them to an alien quarrel, and it calls upon President Wilson to exhaust every means before allowing a conflict to ensue.

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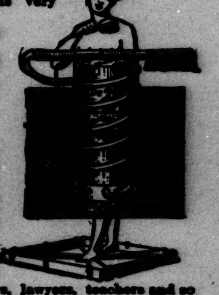

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PETITION FOR PARDON OF IRON-WORKERS OFFICIALS

A petition to President Wilson for the pardon of Frank M. Ryan and his co-officials of the International Bridge and Structural Iron Workers Union is being circulated by union labor. Attached to the petition is a document setting forth the grounds of the appeal, and giving proof of the charge that sixty days before the verdict of the jury was rendered, railroad officials had received orders to prepare a train for shipping the prisoners from Indianapolis to Fort Leavenworth, Kansas, where is located the Federal prison. Letters from railroad officials, giving orders to have this train in readiness are attached, and also testimony showing how exactly these orders were carried out.

Lengthy excerpts from the stenographic record of the trial are given, showing Judge Anderson's unfairness to the lawyers for the defense, his frequent outbursts of temper, his intimidation of witnesses, and his general attitude of partisanship.

The signed petitions are being collected and forwarded by Secretary E. F. Nockels, of the Chicago Federation of Labor.